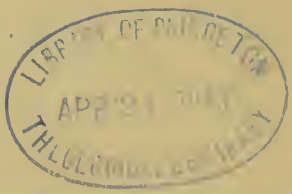

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Presbyterian Church in the
U.S.A. Synod of New York.
Minutes of the ... annual
session of the Synod of Nev
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MINUTES

OF THE

TWENTY-EIGHTH ANNUAL SESSION

OF THE

SYNOD OF NEW YORK

HELD IN THE CITY OF JOHNSTOWN

OCTOBER 19-21, A. D., 1909

WITH AN APPENDIX

PRINTED BY ORDER OF THE SYNOD

under the direction of the Stated Clerk

GENEVA, N. Y.
PRESS OF W. F. HUMPHREY
1909

THE OFFICERS OF THE SYNOD.

MODERATOR.

Rev. Willis J. Beecher, D.D., Auburn.

VICE-MODERATOR.

Rev. George W. Knox, D.D., Pelham Manor.

STATED CLERK.

Rev. J. Wilford Jacks, D.D., Geneva.

PERMANENT CLERK.

Rev. Daniel A. Ferguson, D.D., Hammond.

TREASURER.

John T. D. Blackburn, Esq., Albany.

TEMPORARY CLERKS.

Rev. William S. Crane, Port Byron.
Rev. George H. Feltus, Watertown.

FIELD SECRETARY OF SYNODICAL MISSIONS.

Rev. J. Wilford Jacks, D.D., 48 Elmwood Ave., Geneva.

GENERAL SECRETARY AND TREASURER OF SYNODICAL MISSIONS.

Rev. George Fairlee, 186 Second Ave., Troy.

THE SYNOD OF NEW YORK.

A. D. 1909.

The Synod of New York met according to appointment in the First Church, Johnstown, N. Y., October 19th, A. D. 1909, at half past seven o'clock, P. M., and was opened with a sermon by the Moderator, Rev. John F. Carson, D.D., of the Presbytery of Brooklyn, on Isaiah 60:1, "Arise, Shine, for thy light is come, and the glory of the Lord is risen upon thee."

The Synod was organized with prayer by the Moderator.

The Roll was called, and the following Ministers and Ruling Elders were found to be present as duly appointed delegates from the Presbyteries:

ROLL OF THE SYNOD.

I. PRESBYTERY OF ALBANY.

Ministers.	*Ruling Elders.*
Walter Scott Brown,	Arthur M. Peck,
Egbert C. Lawrence, Ph.D.,	Edgar C. Leonard,
Henry T. McEwen, D.D.,	Albert McHarg, (2),
George S. Allan,	James T. Sweetman, M.D.,
George K. Fraser,	James W. Green,
Charles G. Sewall.	Charles P. Collins.

II. BINGHAMTON.

David F. Bonner, D.D.,	Walter O. Rowley,
William Usher,	Grant Sullivan, (2),
A. Cameron MacKenzie, D.D., (2).	Ernest N. Christopher, M.D. (2).

III. BOSTON.

Martin D. Kneeland, D.D.,	George H. Jacques,
James Todd, D.D.,	John L. Ferguson,
Samuel M. Forsyth,	Howard L. Hunter.
William W. Iliffe.	

IV. BROOKLYN.

Edwin D. Bailey, D.D.,
John F. Carson, D.D.,
John E. Adams,
Lynn P. Armstrong,
James Oastler,
William B. Gates,
Baldwin Roberts.
James Dunlop,
George P. Conard,
J. W. Bidstrup,
Charles B. Pearson.

V. BUFFALO.

Henry Ward, D.D.,
George S. Swezey,
Louis F. Ruf,
John W. Ross,
Ralph K. Hickok,
Merton S. Fales.
Henry C. Robinson,
Borden J. Cole,
J. A. Johnson,
J. A. Hobbie,
Bartholomew L. Namenyi.

VI. CAYUGA.

Willis J. Beecher, D.D.,
William S. Crane,
John Sharpe.
John Gilmore.

VII. CHAMPLAIN.

Charles W. Rice,
John B. Kelly.

VIII. CHEMUNG.

Francis R. Wade,
George W. Warren.
Henry L. Emmons,
C. S. Wickham.

IX. CHILE.

X. COLUMBIA.

Ernest G. Wood.
James Jackson.

XI. EASTERN PERSIA.

XII. GENESEE.

Frank G. Weeks,
George C. Noetling.
Burton W. Carpenter.

XIII. GENEVA.

Joseph H. France, D.D.,
William W. Weller.
Whitman H. Jordan, M.D.,
Cheney P. Whitney.

XIV. HUDSON.

Theron Brittain,
Thomas C. Bell,
E. VanDyke Wight, D.D.,
Alvin R. Pennell,
Frederick A. Gates.
Eugene Smith,
J. Harvey Hanford,
Ira G. Corwin,
Leartus W. Many,
T. Clement Wood, M.D.

XV. LONG ISLAND.

James M. Denton,
Frederick E. Allen,
Thomas Coyle.
F. Willis Edwards,
John F. Fanning,
Riley P. Howell.

XVI. LYONS.

Theodore S. Day,
Alpheus P. Meeker, Ph.D.
Gardner A. Munn,
Edwin H. Clark.

XVII. NASSAU.

Frank M. Kerr, D.D.,
William Mager.
John M. Baxter.

XVIII. NEW YORK.

Charles A. Stoddard, D.D.,
George S. Payson, D.D.,
Francis E. Marsten, D.D.,
William R. Richards, D.D.,
David G. Wylie, D.D.,
Simeon B. Dunn,
John R. Mackay, Ph.D.,
William A. Brown, D.D.,
James A. McCague,
William P. Shriver.
Robert Abbott,
James A. Frame,
William B. Hills, D.D.S.
William N. Murray,
Robert Wallace,
James H. Young,
Henry Cole Smith,
William Goodbody.

XIX. NIAGARA.

Albert S. Bacon,
Daniel M. Geddes.
George W. Hoak, (2),
Robert F. Mould.

XX. NORTH LAOS.

XXI. NORTH RIVER.

T. Darlington Jester,
R. Clarence Dodds, D.D.,
Irving Maxwell,
John W. Jordan.
Backus Hoag,
Walter P. Millard,
C. D. Bloomer.

XXII. OTSEGO.

Frank H. Seeley, D.D.,
George Nicholls,
Frank Willcock.
Morris Farrington,
Clarence W. Davidson.

XXIII. PORTO RICO.

James A. McAllister.

XXIV. ROCHESTER.

Alfred J. Hutton, D.D.,
James L. Jewell,
Edward S. Claflin,
Frank M. Weston,
Charles D. Cook.
Benjamin F. Bowen,
Louis Estes,
John C. Howk,
Charles E. Pratt,
Charles Whitenack,
Francis S. Little.

XXV. ST. LAWRENCE.

James Robertson,
Emory L. Evans,
George H. Feltus.
Walter Freeman.

XXVI. SIAM.

XXVII. STEUBEN.

Evan R. Evans, Ph.D.,
Charles G. Mitchell, (2),
J. Howard Nicholls.

XXVIII. SYRACUSE.

Thomas A. Fenton, (2),
Walter R. Ferris,
David L. Roberts.
M. Eugene Barlow,
Albert R. Walker.

XXIX. TROY.

George Fairlee,
C. Waldo Cherry, (2),
Bruce W. Cronmiller,
Morgan S. Post.
David L. Sharp,
Samuel Hutchinson,
Edward W. Arms,
William H. Wilcox.

XXX. UTICA.

J. Howard Hobbs, (2),
Robert G. Jones,
Henry White,
Calvin H. French,
LeRoy L. Daniel.
Benjamin A. Waldron,.
George W. Estes,
Burt J. Dodge,
Fred R. Stone,
Elbridge R. Adams.

XXXI. WESTCHESTER.

George P. Noble,
George W. Knox, D.D.,
Benjamin T. Marshall,
Clarence W. Dunham, (2),
Murray H. Gardner,
James P. Gillespie.
Ralph E. Prime, LL.D.,
Frank B. Hickey,
Elijah C. Sniffen,
Horace J. Parker,
Lewis W. Mead,
J. Stewart Banks, (2).

Rev. Willis J. Beecher, D.D., of the Presbytery of Cayuga was chosen Moderator and was duly inducted into office.

Rev. William S. Crane, of the Presbytery of Cayuga and the Rev. George H. Feltus, of the Presbytery of St. Lawrence, were elected Temporary Clerks.

The Rev. Charles McKenzie, chairman of the Committee of Arrangements reported the following recommendations which were adopted:

That the following order be adopted, subject to such changes as may need to be made during its progress; that the morning sessions begin at 9 o'clock A. M. and close at 12:30 P. M.; that the afternoon sessions begin at 2 o'clock and close at 5; that the evening sessions begin at 7:30 o'clock. that the first half hour each morning be spent in devotional exercises; that the Synod accept the invitation of the Colonial Club to its reception on Wednesday evening.

The thanks of Synod, expressed by a rising vote, were tendered the retiring Moderator for his able and stimulating sermon this evening.

After prayer, Synod adjourned until Wednesday morning at nine o'clock.

Wednesday, October 20, 9 o'clock. A. M.

The Synod met and spent half an hour in devotional exercises.

After prayer, business was resumed.

The roll was called, and delegates not previously enrolled, (marked 2) were reported present.

The Minutes of yesterday's Session were read and approved.

The Moderator announced the appointment of Rev. George W. Knox, D.D., as Vice-Moderator, and also the Standing Committees.

STANDING COMMITTEES.

1. Bills and Overtures:

Ministers—John F. Carson, William R. Richards, E. VanDyke Wight, Frank M. Kerr, William Adams Brown, Frank H. Seeley, Martin D. Kneeland, Murray H. Gardner.

Elders—Cheney P. Whitney, James W. Green, George H. Jacques, George P. Conard, Henry C. Robinson, John M. Baxter, William Goodbody.

2. Judicial Business:

Ministers—David F. Bonner, Joseph H. France, Henry T. McEwen, Edwin D. Bailey, Evan R. Evans, George Fairlee, Walter R. Ferris, George W. Warren.

Elders—Ralph E. Prime, James T. Sweetman, John C. Howk, Burt J. Dodge, Walter Freeman, J. Harvey Hanford, Edwin H. Clark.

3. Minutes of the General Assembly:

Ministers—John R. Mackay, George K. Fraser, Calvin H. French.

Elders—James A. Frame, Walter P. Millard.

4. Finance:

Elders—Edward W. Arms, Edgar C. Leonard, Elijah C. Sniffen, Fred R. Stone, Benjamin F. Bowen.

5. Leave of Absence:

Ministers—Egbert C. Lawrence, Alpheus P. Meeker, T. Darlington Jester, John Sharpe, Samuel M. Forsyth.

Elders—Arthur M. Peck, Howard E. Hunter, M. E. Barlow, John F. Fanning.

6. Nomination of Visitors to Colleges and Seminaries:

Ministers—George S. Payson, Charles G. Sewall, Henry White, Frank M. Weston, John E. Adams.

Elders—Whitman H. Jordan, James Jackson, C. S. Wickham, T. Clement Wood.

7. Nomination of Woman's Committee on Home Missions:

Ministers—Henry Ward, F. E. Allen, Robert G. Jones, Bruce W. Cronmiller, David L. Roberts.

Elders—Morris Farrington, John L. Ferguson, James Dunlop, Eugene Smith.

8. Nomination of Trustees of Synod, Etc.:

Ministers—William W. Weller, Charles A. Stoddard, Frank G. Weeks, Albert S. Bacon, A. Cameron MacKenzie.

Elders—Walter O. Rowley, John Gilmore, Henry L. Emmons, Gardner A. Munn.

9. Committee to Collate Reports on the Records of Presbyteries:

Ministers—David G. Wylie, Alvin R. Pennell, James M. Denton.

Elders—William B. Hills, J. Stewart Banks.

ON THE RECORDS OF THE PRESBYTERIES:

1. Albany: *Ministers*—R. Clarence Dodds, Charles D. Cook; *Elder*—Francis S. Little.

2. Binghamton: *Ministers*—James L. Jewell, Emory L. Evans; *Elder*—Charles E. Pratt.

3. Boston: *Ministers*—Benjamin T. Marshall, J. Howard Nicholls; *Elder*—Charles Whitenack.

4. Brooklyn: *Ministers*—Francis E. Marsten, Daniel M. Geddes; *Elder*—James H. Young.

5. Buffalo: *Ministers*—James A. McCague, John W. Jordan; *Elder*—Robert F. Mould.

6. Cayuga: *Ministers*—Simeon B. Dunn, Morgan S. Post; *Elder*—C. D. Bloomer.

7. Champlain: *Ministers*—Bruce W. Cronmiller, LeRoy L. Daniel; *Elder*—David L. Sharp.

8. Chemung: *Ministers*—Walter Scott Brown, John W. Ross; *Elder*—Charles P. Collins.

9. Chile: (No Records).

10. Columbia—*Ministers*—Louis F. Ruf, Merton S. Fales; *Elder*—Benjamin A. Waldron.

11. Eastern Persia: *Ministers*—Charles G. Sewall, Henry White; *Elder*—Rily P. Howell.

12. Genesee: *Ministers*—George S. Allan, James P. Gillespie; *Elder*—Walter O. Rowley.

13. Geneva: *Ministers*—George Nicholls, Francis R. Wade; *Elder*—Charles B. Pearson.

14. Hudson: *Ministers*—Calvin H. French, Thomas Coyle; *Elder*—Walter Freeman.

15. Long Island: *Ministers*—Egbert C. Lawrence, James Oastler; *Elder*—Lewis W. Mead.

16. Lyons: *Ministers*—Baldwin Roberts, George P. Noble; *Elder*—J. W. Bidstrup.

17. Nassau: *Ministers*—Lynn P. Armstrong, Edward S. Claflin; *Elder*—Louis Estes.

18. New York: *Ministers*—Alfred J. Hutton, Ernest G. Wood; *Elder*—Borden J. Cole.

19. Niagara—*Ministers*—Ralph K. Hickok, William Usher; *Elder*—J. A. Hobbie.

20. North Laos: (No Records).

21. North River: *Ministers*—James Todd, Charles W. Rice; *Elder*—John L. Ferguson.

22. Otsego: *Ministers*—James Robertson, Irving Maxwell; *Elder*—Horace J. Parker.

23. Porto Rico: *Ministers*—William W. Iliffe, John E. Adams; *Elder*—John L. Ferguson.

24. Rochester: *Ministers*—James A. McAllister, Samuel M. Forsyth; *Elder*—Elbridge R. Adams.

25. St. Lawrence: *Ministers*—George C. Noetling, Frederick A. Gates; *Elder*—Ira G. Corwin.

26. Siam: (No Records).

27. Steuben: *Ministers*—Theron Brittain, Thomas Coyle; *Elders*—Leartus W. Many.

28. Syracuse: *Ministers*—Theodore S. Day, William Mager; *Elder*—Gardner A. Munn.

29. Troy: *Ministers*—Robert G. Jones, Thomas C. Bell; *Elder*—Frank B. Hickey.

30. Utica: *Ministers*—George P. Noble, John B. Kelley; *Elder*—Howard S. Hunter.

31. Westchester: *Ministers*—Frederick E. Allen, David L. Roberts; *Elder*—Robert Abbott.

Overtures and other papers and the records of the Presbyteries were called for and placed in the hands of the Stated Clerk.

The following papers were received and on the recommendation of the Stated Clerk were referred to the Committee on Bills and Overtures.

1. A petition from the church of Jefferson to be transferred from the Presbytery of Albany to the Presbytery of Otsego.

2. A petition from the church of Springfield, Mass. to be transferred from the Presbytery of Westchester to the Presbytery of Boston.

3. An Overture from the Presbytery of North River, relating to the appointment of a committee to consider the question of the payment of mileage and entertainment of the delegates to Synod.

4. An Overture relating to the Minutes of the General Assembly.

5. A paper relating to the tabulating of the statistics of the Foreign Mission Board in their Annual Report.

Certain Complaints against the action of the Presbytery of New York, on the recommendation of the Stated Clerk, were referred to the Committee on Judicial Business.

The Committee of Visitors to Hamilton College presented the following report which was approved:

The first impression of every visitor to Hamilton College must always be one of uplift, of admiration of the classic beauty of the campus, of delight in the singular attractiveness and wholesomeness of the place. Your Committee was also impressed by the transformation which recent years have brought to the college buildings. But the greatest gain has been in the quickened intellectual activity of the College, in its admirable disposition and strong manly tone. Honesty in all things is required. The mental requirements are not cruel, but they are rigidly maintained; and the lazy or incompetent find themselves dropped from their classes.

The moral tone of the student body is excellent. All understand that they are expected to act "upon honor," that the rules of propriety are to be observed, and their acquiescence to good standards of personal behavior is ready and complete. For the past eight years, there has not been a single case requiring any extreme discipline.

The faculty is a fine body of faithful, hardworking men. Among them are several of marked and even brilliant ability, who, from loyalty to the college and their sense of duty, have declined flattering offers to go elsewhere. In spirit all are true to the prayer of that devoted missionary by whom the college was founded, almost a century ago.

It is worthy of note that in this age, when many colleges are lapsing from the classical ideal, Hamilton stands steadfastly by that standard. So long, at least, as Dr. Stryker remains its president, it is safe to say that the bachelor's degree will not be conferred without Greek.

The aim of the College is to develop the highest type of manhood. The spirit of the work is intensive rather than extensive. Every man is individually known, and receives from the professors personal admonition and counsel. The advantage which results from this direct and individual touch, this accessibility of the teacher to the student, can hardly be overestimated. The life of the College is close knit, from the head to the least and lowest member.

The last year was one of especial prosperity. $200,000 were received from Andrew Carnegie, $50,000 from the General Education Fund, founded by Jno. D. Rockefeller, and $50,000 from the alumni, who, only two or three years before, had contributed $100,000 for the rebuilding of South College. And, as the president says, "The Hamilton Alumni are not rich in dollars." But the college is rich in their loyalty. And the Synod of New York, which numbers many of those alumni among its most useful and devoted members, may well thank God that such an institution exists within its bounds. It is not a denominational college. It is entirely independent of ecclesiastical control. But it is thoroughly Christian. It does not believe in optional prayers and compulsory football. Attendance is required both at the daily chapel and the Sunday afternoon services, where Dr. Stryker preaches regularly.

Hamilton College has always been a good place for boys of the Presbyterian Church; it is a better place today than it ever was before. The College still needs money to broaden its work. If any of the Lord's stewards desire to invest their funds where they will bear the highest interest for the Kingdom of God, President Stryker can tell them how.

The Committee of Visitors to the University of New York reported their inability to perform their duties, owing to circumstances beyond their control; their report was accepted.

The Rev. J. Edward Grant of the Classis of Montgomery of the Reformed Church, being present, was invited to sit as a Corresponding Member.

The Committee on Sunday Rest for Railroad Employees presented the following report which was accepted, its recommendations were adopted and the Committee was continued:

As instructed by the last meeting of the Synod, we were able to secure the introduction into both Houses of the State Legislature of a bill embodying the action sought, which the last General Assembly of our church published in its minutes, and commended for introduction into the legislatures of other States. A copy of this bill is herewith subjoined:

"An Act to Promote Increased Safety in the Transportation of Life and Property upon Railroads and Street Railways by Securing Needed Rest Days for the Employees Engaged in such Transportation.

The People of the State of New York, represented in Senate and Assembly do enact as follows:

Section 1. Every railroad and street railway, corporation, owning a line either wholly or partly within the State, using steam or electricity as a motive power, shall, in each and every calendar year after this act takes effect, allow to all engineers, firemen, conductors, train-despatchers and other individuals in its employ within the state, connected with the transportation department of such railroad or street railway, fifty-two rest days of twenty-four consecutive hours each, so arranged that one such rest day shall be allowed in each and every week, and that at least seventeen such rest days in each and every week shall be upon Sunday. These rest days must be allowed to be spent where the employee resides, and may not be abridged either at the time of ceasing or of resuming work.

Section 2. It shall be the duty of all officers and directors of such railroads and street railways to prescribe and enforce suitable rules and regulations for the carrying out of this act; and failure to do so shall be deemed a misdemeanor, except in cases of positive necessity due to sudden and serious peril or calamity, but not excepting any waiver of the use of the rest day on the part of the employee concerned.

Section 3. This act shall take effect on the first day of January, nineteen hundred and ten."

The provisions and safe-guards of the bill are such as are suggested by the original legislation and subsequent amendments growing out of the administrative experience of the practical working of similar laws in Switzerland, Belgium and France, which, for varying terms in these several countries, appear to have been maintained up to the present time with increased stringency of detail, and growing favor among the masses of the population.

After all our chronic complaint concerning the introduction into this country of a "Continental Sunday" we may well be willing to learn practical wisdom from the action and experience of these nations in behalf of the welfare and safety alike of the traveling public and of our great army of railway employees.

We gratefully acknowledge the encouragement and assistance, so far as it could be properly given, of His Excellency, Governor Charles E. Hughes,

Senator Davenport, of Oneida County, Assemblyman Beverley R. Robinson, of New York City, and various officials connected with the Public Utilities Commission and the Albany State Library.

We regret to be obliged to report to Synod that any direct action upon the bill during last winter's session of the Legislature was prevented apparently by the pressure of other public business, and possibly by the late period of the session in which it proved feasible to secure its introduction.

While the need for such legislation becomes every month more and more evident and urgent, the information gained by your committee through inquiry among both railroad men and those responsible for state legislation and administration, indicates the necessity of further patient presentation of the facts and principles underlying the specific action proposed, as distinguished from more general legislation pertaining to the observance of the Lord's Day.

We, therefore, respectfully recommend the continuance of effort in this behalf in such form and through such agencies as may seem to the Synod most expedient.

The Committee of Visitors to Auburn Theological Seminary presented the following report which was accepted:

Your Committee met in Auburn during Commencement Week, all except one being present.

The experiment of Commons for the students has been worked out most successfully at Auburn. Plans are under way for the enlargement of the Silliman Club house, which has added materially to the social life of the student body. Funds are earnestly solicited for the completion of this much needed addition to the equipment of the Seminary.

We were pleased with the improvement which has been made in recent years in the buildings and in the grounds of the Seminary. The new home of the President, situated between Morgan Hall and Willard Memorial Chapel, is the latest of the notable additions.

We call the attention of the Synod to the strategic location of Auburn Seminary. It is central to the Presbyteries which form its constituency. The advantages of city life are offered the students, while the disadvantages incidental to the congested centers of population are avoided. The Seminary located in the central part of the great Empire State, has been through all its history in close touch with the life of the country churches.

Your committee would emphasize its hearty approval of every effort that has been made and is being made by the Faculty and by the Administrative Board of the Seminary to prepare the young men under their charge to meet successfully the all-important problems which are incidental to rural life. The salvation of the masses in the city is vitally connected with the spiritual renewing of the country districts.

No minister can serve acceptably the rural population who has not sympathetic appreciation of the social and the economic as well as the religious conditions of rural life. We believe that too strong emphasis can

not be laid upon the necessity of giving to the students of our seminaries the best opportunities for studying these conditions at first hand.

Auburn Seminary has also successfully met the difficulty which has confronted the students of seminaries situated in the large cities in preserving the proper balance between the time given to the studies of the curricula and that which is devoted to settlement work and other forms of social service.

The Auburn plan is as follows: Scholarships netting $150 are given to qualified men, who spend three months during the summer in New York, Boston, Chicago and other cities, working under competent supervision in some form of social service. By this arrangement, the students are able to give eight months of undivided attention to their Seminary duties, three months to the study of the city problem under favorable circumstances, one month remaining for vacation. We may add that the Auburn graduates are greatly in demand in all the large cities of the country for social service work.

All the chairs of the Seminary are filled with able, consecrated men. The faculty of the Seminary is exceptionally strong, and the new year has opened with unusual promise.

At the fall meeting of the Presbytery of Buffalo it was recommended to the churches of that Presbytery that Auburn Seminary be placed upon the list of causes to which benevolent gifts should be made by the churches, and with a twofold purpose in view. First, that the funds of the Seminary for current expenses might thereby be increased; second, in the hope that the gifts of the people to the Seminary might stimulate a deeper spiritual interest throughout the Presbytery, in the theological school in which so many of their ministers have received training.

We would recommend to the Synod that it suggest similar action on the part of all the presbyteries that make up the constituency of Auburn.

In closing this report we wish to commend in the heartiest manner the devotion of President Stewart to the great work in which he has so successfully labored, and to record our gratification in the notable results which have already been achieved under his presidency.

Rev. William R. Richards, D.D., chairman of the Committee on changing the Boundaries of Presbyteries, reported that no requests for changes had been made and asked that the Committee be discharged. The report was accepted and its request was granted.

The Committee on the Religious Needs of Students in Non-Presbyterian Colleges and Universities reported as follows. The report was accepted and its recommendations were adopted:

For two years we have given the matter some consideration and have corresponded with those who are working at this problem in other States. We find that there are fourteen non-Presbyterian colleges and universities in the State of New York. A somewhat persistent effort was made, by

correspondence, to gather data regarding Presbyterian students and any provision for meeting their religious needs, but the results are so unsatisfactory and incomplete that your Committee does not consider them worth reporting.

The Board of Education, of which the Rev. Joseph W. Cochran, D.D., is secretary, by direction of our General Assembly, has oversight of work in these institutions. The Assembly and the Board are ready to co-operate with Synods and Institutions in helping to solve the problem of the proper religious care of Presbyterian students in institutions not identified with the Presbyterian Church, and they are doing some such work, especially in Western Synods. Doubtless the Board would be willing to respond to any request from this Synod for such help. The plan pursued in other Synods, while not uniform, is generally directed along two lines: One, the building of a church-house on or near the campus, and the other, the employment of a student-pastor who gives his whole time to work among the Presbyterian students. While your Committee has no judgment to express concerning the value of these plans, we are not prepared to recommend their adoption by this Synod.

As there are no distinctively Presbyterian Colleges in New England, and as our church is not strongly represented in College and University centers in these States, your Committee believes that, at present, the Synod cannot undertake work there. We hope, however, that the Presbyterian students in these institutions will not be neglected by the religious agencies of our Church, and that the time is not far distant when it will be possible for the Synod, or some other agency of our Church, to give to these students much needed spiritual oversight.

The non-Presbyterian Colleges and Universities in the State of New York may be grouped into three classes: 1. Those in New York City; 2. Those in other parts of the State in more or less close connection with some other religious denomination; 3. Those that are distinctively separated from religious denominations.

The institutions of the first class, being located within the bounds of the Presbytery of New York, are best understood by the Presbytery, and it can most wisely meet the needs of their Presbyterian students.

The institutions of the second class are distinctly religious and create no problem requiring the attention of Synod. The Synod might with propriety, however, urge upon the pastors and churches of our Faith and Order in the places where these institutions are, to give particular attention to the religious needs of the Presbyterian students temporarily under their care.

Cornell University constitutes the third class with which ought to be placed, for reasons which will appear in what follows, other educational institutions at Ithaca. There are in attendance upon the University about 4,000 students; there are three Preparatory schools with about 200 students; the Ithaca high school has about 700, and the Conservatory of Music about 800, half or more of whom come from outside Ithaca. It is estimated that there are from 800 to 1,000 Presbyterian students in the city. Your Com-

mittee is of the opinion that this large student body of our own youth should receive the serious consideration of Synod with a view of meeting in the largest and wisest way, their spiritual needs. There is in Ithaca a strong and active Presbyterian Church whose good name and works are known in all our churches. It has a membership of nearly 700, and a congregation of many more, and cannot be expected to handle this student problem in addition to its regular parish work. The membership of this Church comprises many of the best and most influential residents of Ithaca, some of whom are identified with the faculty or Board of Trustees of Cornell University, the Conservatory of Music, etc. The Church keenly sympathizes with the needs of the Presbyterian students, and does something to meet these needs, but nothing at all adequate. It is not right to lay upon this Church, strong and willing as it is, the burden of this great and expensive work, for, if it is to be done in an adequate way, it must be comprehensive and somewhat expensive. It is not necessary that the work should be definitely outlined at this time, nor is it possible to do it, but we think that a Committee of Synod should be appointed to confer with the Session of our Church in Ithaca, jointly to study the problem, and ascertain the best and most feasible method of solving it.

We offer the following recommendations:

1. That a Committee, consisting of representatives of our Churches in New England, be appointed to consider the needs of Presbyterian students in the Colleges and Universities of those States, and to report to the next meeting of Synod.

2. That the Presbytery of New York be respectfully overtured to consider the religious needs of the Presbyterian students attending non-Presbyterian Institutions within its bounds with a view of ascertaining whether these needs can be more adequately met than at present.

3. That pastors and Sessions of Presbyterian Churches located in places where there are non-Presbyterian Institutions be earnestly urged to give particular care to the Presbyterian students with a view to providing, in the largest way possible, for their spiritual, moral, social and physical well-being.

4. That a Committee be appointed to confer with the Session of the First Presbyterian Church of Ithaca with a view of devising and putting into execution, if the way be clear, some plan for the comprehensive spiritual oversight of the Presbyterian students connected with Cornell University and the other educational Institutions in Ithaca.

5. That this Committee be discharged.

Recess of ten minutes was taken. At 11:30 A. M. the Synod resumed business.

As the reports of the officers of Synodical Home Missions were presented in printed form, they were severally accepted without being read in detail, and are as follows:

Report of Treasurer:

Within the bounds of the Synod of New York according to the Assembly Minutes of 1909, not counting the Foreign Presbyteries or Boston, there are 874 churches, 585 of these are in the Presbyteries which have adopted the Synod's plan for its Mission work.

During the year the names of 443 of these churches have been entered upon the treasurer's books as contributors to Synodical Home Missions. Their gifts have been supplemented by those of the Allied Presbyteries, and a few personal friends.

The Presbyteries of Buffalo, Hudson, Rochester, Syracuse and Westchester have aided by their gifts. Westchester's example is again worthy of note.

A statement of contributions received from churches, presbyteries and individuals is herewith presented:

Balance on hand October 1, 1908		$2,067 32
Total contributions for the year ending October 1, 1909		19,260 52
Interest on deposits		83 39
		$21,411 23
Commissions paid from October 1, 1908 to October 1, 1909	$16,074 66	
Salary of Superintendent	1,500 00	
Expenses of Permanent and Executive Committees	761 27	
		$18,335 93
Balance on hand October 1, 1909		$3,075 30
Maria French Legacy	$25 00	
Presbytery of Cayuga for 1909–1910	739 66	
		764 66
		$2,310 64

The accounts and vouchers having been audited and found correct were approved.

The Permanent Committee on Synodical Missions presented its report, of which the following is an abstract. The report was accepted and its recommendations were adopted:

Another year of opportunity and of privilege in Christian service in the cause of Synodical Home Missions within the bounds of the Empire State has passed. For the twelfth time your Committee present their report, praying that you will be indulgent to their faults and charitable toward their mistakes and failures in their management and prosecution of the work of home evangelization.

It will be remembered that the last Synod adopted a new and modified plan for the conduct of the work. The plan was printed in full in the Minutes of Synod last year. The main distinguishing feature was the centralizing of

the work in the office of the General Secretary and Treasurer and enlisting the co-operation of the churches through a Sessional Committee of their own selection.

Another thing of note was the cordial adoption of the Plan by the Presbytery of Cayuga which had, for a number of years, been conducting its own mission work, and contributing towards the salary of the Superintendent. Cayuga's plan required the raising of the fund necessary to care for its work a year in advance. In accordance with their practice, their churches have made their contributions for the coming year, though credited in the report of the Treasurer for the current year. No demands have been made upon Synod's treasury; their missionaries having been paid by the Presbyterial treasurer out of the funds held by him, contributed last year. It is gratifying to note that others of the allied Presbyteries are following Cayuga's lead.

While the rest of the independent Presbyteries are still conducting their work most efficiently according to their own plans, three of them, Buffalo, Syracuse, and Hudson, have increased their gifts to the Synod's treasury for the general work.

Notwithstanding, the cause of Synodical Home Missions did not seem to be sufficiently important to be included by the makers of the budget in the benevolences to be asked of the churches, the late General Assembly honored it with the appointment of a committee, and gave it a place upon its docket. It would seem that a cause which can enroll and secure the support of eleven great Synods, some of them the largest and strongest in the denomination, should have received some consideration in any just and fair apportionment of the church's beneficences.

The growing esteem in which the work of Synodical Home Missions is held is further indicated by the fact that two legacies have been reported during the year. One from Maria French, a highly esteemed member of the church at Sunside, in the Presbytery of Columbia, and the other from the Charles L. Palmer estate of Albany.

One occurrence of the past year worthy of particular note, is the prominence given to the work by the inquiry of the President (Roosevelt) into the conditions of country life, and the report of the Commission on the work and worth of the country church as a factor in character building and neighborhood righteousness. The church as one of the spiritual forces has great power of leadership in developing concrete country life ideals. In his special message accompanying the report of the Commission, the President says: "Our civilization rests at the bottom on the wholesomeness, the attractiveness, and the completeness as well as the prosperity of life in the country. The men and women on the farms stand for what is fundamentally best and most needed in our American life. Upon the development of country life rests ultimately our ability, by methods of farming requiring the highest intelligence, to continue to feed and clothe the hungry nations; to supply the city with fresh blood, clean bodies, and clear brains that can endure the terrific strain of modern life; we need the development of men in the open country, who will

be in the future, as in the past, the stay and strength of the nation in time of war, and its guiding and controlling spirit in time of peace."

The character of our work is determined by the peculiar demands of the field. Our ancestors founded in many parts of our borders, the church whose blessings and responsibilities have become a part of our heritage. Through the vicissitudes of time and changing social conditions, many churches once strong, both numerically and financially, have become so weakened as to require aid; it is part of our work to assist them. That is our work but not the whole of it. In many growing communities, there is need of new churches being planted; it is our business to see that they are well begun; but that is not all that is given us to do. People with strange speech, customs and manners are among us, and they need to be taught and helped to realize our noblest American ideals, and so we have the Foreign Tongued People's Work.

The importance of this phase of our work is not always fully appreciated. Over our country floats the proudest banner that was ever wafted to the skies, a banner for which more blood has been shed than for any other that waves in the sight of Heaven; but we do not always appreciate what it means that this beautiful, magnificent, glorious land of ours is threatened by an invasion the like of which is not known to history—three full regiments every day in the year—an army of a thousand full regiments annually from the monarchies of Europe, from the remote Orient, from the provinces of the North, from the Latin nations of the South, from the African Coast and from the islands of the sea—more than twice the size of the horde of Goths and Vandals which swept over Southern Europe and overwhelmed the proud city which sat on the banks of the Tiber, mistress of the world. The gates of Ellis Island last year swung wide open to over 780,000 immigrants and the year before, to over 1,200,000 and so back through the years they have been coming until they and their children constitute a nation of 28,000,000, within a nation of 76,000,000.

There have been many encouraging features in the work of the year just closing. There have been fewer interruptions by reason of changes in the missionary force. Most of the aid receiving churches have been regularly supplied. A faithful, stated ministry true to the Word, is an immeasurable blessing to any land or people. The missionaries report that services have been well sustained and their ministrations not unprofitable in conversions and accessions to the churches. The benevolences also in many instances have been most encouraging. Some churches are making strenuous efforts toward attaining self-support, and thus helping to lift the burden of others. That the churches are slowly recovering from the effects of the stringent times of last year is evident in the larger receipts and the regularity with which the offerings have been received. Each quarter, the treasurer has had in hand sufficient funds to meet the salaries of the missionaries as they fell due. The worker's burdens have not been increased by a moment's anxiety about his remittance from the fund. There has always been enough and something over to meet his demands.

The work for Foreign Tongued Peoples has loomed large during the year. Several of the Presbyteries are coming to see and recognize their duties of Christian citizenship toward the alien peoples in their midst; and have under-

taken work among them with encouraging results. Something over $20,000, very little of it included in this report, has been spent by the various churches in this work. Only the outermost fringe of a work of almost colossal proportions has thus been touched. These people are almost omnipresent and the door of opportunity is everywhere wide open.

The total receipts for the year have been $702.21 in excess of last year, but directly from the churches we have received $464.04 less than last year. We have expended $305.77 less than last year. With the large cash balance with which we began the year and the gifts of the Presbytery of Cayuga for 1909–1910 work, we are able to report a balance of $2,075.30. Of this amount, however, $739.66 should be credited to the Presbytery of Cayuga, which made no demands upon the treasury during the current year.

The Presbyteries which have contributed their full quota are Geneva, Lyons, and St. Lawrence. The following eight Presbyteries gave more than they received, viz.: Albany, Brooklyn, Champlain, Geneva, Long Island, New York, Niagara, Steuben, Troy and Utica.

The following Presbyteries gave less than they received, viz.: Binghamton, Chemung, Columbia, Genesee, Lyons, North River, Otsego, and St. Lawrence.

The following Presbyteries gave more than last year, viz.: Albany, Binghamton, Brooklyn, Columbia, Geneva, Genesee, Long Island, and Lyons.

The following Presbyteries gave less than last year, viz.: Champlain, Chemung, New York, Niagara, North River, Otsego, St. Lawrence, Steuben, Troy and Utica.

Lyons, Geneva and St. Lawrence Presbyteries contributed more than their quota. Honorable mention should be made of Binghamton, Champlain, and Utica which came so near meeting their quota. Westchester, beside meeting the demands of her own local work contributed $800.

The following is an abstract of the report of the Synodical Superintendent: .

During the year 106 Commissions were issued by the Synodical Committee and 32 have been laboring under Presbyterial Commission.

The following items summarize the year's work:

Missionaries reporting	138	Number of Sabbath Schools	145
Pastors	46	Sabbath Schools organized	10
Stated Supplies	92	Membership of Sabbath Schools	11,288
Churches served	158	Church Edifices (value of same $553,200)	142
Stations supplied at regular intervals	37	Church Edifice built (value of same $15,000)	1
Additions on profession of faith	686	Church Edifices repaired (at a cost of $6,328)	24
Additions by certificate	322	Church debts cancelled	$3,205
Total Membership	9,028	Number of Manses (value of same ($141,100)	90
Total average church attendance	7,884		
Baptisms, adults	279		
Baptisms, infants	387		

In July last one of our faithful missionaries, Rev. William Wylie, was suddenly ushered into the presence of his Creator. Being called to Vermont to attend the funeral of a sister, soon after he was thrown from a carriage and so injured that his death followed. He had labored zealously in several of our smaller churches, and his death seems a serious blow to their interests. He possessed a memory of remarkable strength, a mind richly gifted, and thus was a man of power with men. Educated in the Reformed Presbyterian Church, he early came into our church and was a faithful servant of his Master. Though apparently destined to a long life, he died at the early age of 67. Truly what we do, must be done quickly, for the night of death cometh when no man can work.

The First Presbyterian Church of South Lima, the Church of the Evangel (Italian), Rochester, and the Church of Rockville Center have been organized. The Church of Breakabeen, formed by the union of the Reformed and Lutheran Churches of that village, has been fully organized and all the interests of the former churches have been harmoniously blended in the new organization which sets out with a membership of 123, and at the outset is self-supporting.

Home Crest Church, Brooklyn, has erected a fine house of worship. A new chapel has been procured at Portland Point. Brownville has built a new manse which will supply a long felt want.

The Sloan Church needs a house of worship. Tribe's Hill wants a chapel for social and religious uses. Home Crest desires a Sunday School room, and Evans' Mills an improved manse.

Akron has attained self-support after being aided 22 years. The church has recently advanced its pastor's salary, obtained a new manse costing $2,200, and church parlors and Sunday School rooms at an expense of two thousand dollars. Barre Center and Rose have also become self-sustaining.

Sabbath Schools have been established at Endicott, Carlisle, Litchfield and at other places where they did not exist.

The Churches of Stephentown, Northville, Floral Ave. (Binghamton), Endicott, Borough Park (Brooklyn), Peru, Montour Falls, Mecklenburg, Tyrone, Sodus Center, Barre Center, Salt Point, Otego, Buel and Pleasantville, have extinguished or much reduced their church debts.

Carlisle, West Milton, Ross Memorial and Floral Avenue (Binghamton), Afton, Coventry, First Italian (Brooklyn), Ludlowville, Genoa, Peru, Hillsdale, Ashland, East Bethany, Sodus Center, Junius, Otego, Laurens, Atlanta, Centerville, Brunswick, Johnsonville, Liberty Street, (Troy), Old Forge, White Lake, and Griffin's Mills, have repaired and much improved their church edifices or manses.

Special religious interest has prevailed at Fairville, Junius, Barre Centre, Nineveh, Floral Avenue, (Binghamton), Franklin Avenue, (Brooklyn), DeKalb, Centerville, Akron, and West Seneca.

Much solicitude is now felt concerning the country church. Statesmen are deploring the decadence of the agricultural interests of our State. Men high in authority are studying the situation and seeking a remedy. They

tell us the soil is still fertile and will give remunerative results under better methods of cultivation. The unskilled methods of the past must yield to the intelligent features of to-day, and then deserted farms will exist only as a memory.

The same principle prevails as related to the future of the country church. Old methods will not suffice for to-day. Every now and then we meet a minister who has a *vision* of better things in church work; his church imbibes the same spirit, and that church becomes a marked example in the Presbytery and the County where it is located. But such results follow constant, persistent house to house work.

The neglect of pastoral work has resulted in weaning many from the sanctuary and the leaving of its pews vacant, desolate. Church officials everywhere plead for ministers who will frequently enter the homes of their people, and the minister who does this work discreetly, faithfully, prayerfully, will be delighted at the results attained. This feature is specially prominent in the work of country ministers who win many to Christ. Without it, brilliant sermons, and merely attractive social qualities will not bring such grand results. The miner often works over old and abandoned mines with wonderful success. So the faithful, earnest pastor who preaches a positive, intelligent gospel, being taught by the spirit, and then diligently cultivates the field of the home, will be one of the principal factors in solving the problem of the country church.

And the country church must be sustained, for it is the stay and strength of the Kingdom in many ways. From it comes the large number of candidates for the ministry. In the well appointed country churches there are many family altars. Almost half of the candidates for the ministry are the sons of farmers, and a large proportion of them come from churches of less than one hundred members. Family religion tells.

The country church produces a large share of the ministry and eldership of our churches. Can we then despise or neglect it? If so, then Ichabod, "the glory has departed" shall be written on the walls of our churches.

Another pressing question is, what can be done for the foreigners who come to our shores by the million, so many of whom do not get beyond the cities of our state?

Synodical Home Missions is seeking a solution of this problem. Already successful missions are being conducted among these people in our large cities, and smaller towns are moving in the same direction. It takes time to educate men to speak in foreign tongues, whether in America or in foreign countries. Every true, accredited Christian minister or teacher can be usefully employed among his own countrymen, and those who engage in this work are reaping large harvests.

But we are only as yet touching the edge of a hopeful problem which is earnestly demanding solution. May the Lord give us grace to solve the problem rightly, to His glory.

The following items of personal service are hereby mentioned:

Different Congregations visited	77	Church anniversaries assisted in celebrating	3
Sermons and addresses	140	Moderated Church Meetings	30
Lord's Supper administered	9	Churches supplied with pastors	38
Marriages solemnized	3	Letters written	2,250
Funerals attended	12	Miles traveled	16,581
Members received on profession	4	Received for preaching services	$359.55
Members received by letter	2	Expended, traveling expenses, postage, stationery, telegraphing and printing	$352.48
Adults baptized	1	Surplus for year sent to Treasurer	$7.07
Infants baptized	1		
Presbyteries visited	7		
Installation services participated in	4		

The Chairman of Synodical Missions called particular and earnest attention to that portion of the reports relating to work among people of foreign speech and emphasized the fact that by agreement with the Home Board, expert examination may be readily arranged for in any Presbytery at little or no expense.

He also reported that under the plan adopted one year ago, taking effect October 1, 1909, the following officers had been elected: Chairman, 1909 to 1911, George P. Conard; vice-chairman, 1909 to 1910, Rev. Henry T. McEwen, D.D.; general secretary and treasurer, 1909 to 1910, Rev. George Fairlee; Field secretary, 1909 to 1911, Rev. J. Wilford Jacks, D.D.

The following persons were then nominated for members at large of the Permanent Committee.

Term ending in 1910, George P. Conard, DeWitt C. Hurd; term ending in 1911, Albert P. Stevens, Edmund P. Platt; term ending in 1912, H. B. Silliman, LL.D., James Alexander.

These nominations were approved and pending the adoption of the report addresses were made by Rev. Messrs. Vernon N. Yergin, Charles G. Ellis and William W. Weller on "The Rural Church as a Factor in Present Day Life."

The Committee on Evangelistic Work presented its report, of which the following is an abstract. The report was accepted and its recommendations were adopted:

Great difficulty has been found in organizing the Committee. While there has been no general, co-ordinated Evangelistic effort in the Synod during the past year, reports from several Presbyteries indicate that our churches and ministers, in many cases, are awake to the needs of the field. A letter was sent by your Committee to all the Presbyteries, inquiring,

1. What systematic effort of an evangelistic nature did your Presbytery follow during the past year?

2. Did you employ an Evangelist?

3. What is the judgment of your Presbytery concerning the efficiency of the Assembly's and other Evangelistic Committees?

The replies of the Presbyteries are varied. In Rochester Presbytery, many of the pastors have done the work of an Evangelist. Some of the churches in Buffalo, Lyons, Cayuga and Syracuse Presbyteries have employed an Evangelist during the year with good results. Westchester Presbytery has employed a pastor Evangelist for several months, and many conversions have followed.

To the question, "Has the Assembly's Committee been of assistance to your Presbytery?" the reply of some has been: "No, except in an indirect way." New York speaks highly of the Shop Campaign carried on by Mr. Stelzle, and says "There is diversity of opinion regarding the wisdom and effectiveness of the Assembly Evangelistic Campaign. While we may not approve of some of the methods and perhaps we would make a dismal failure in the use of them ourselves, there can be no question as to the effectiveness of the Chapman Campaigns as awakeners of interest in religious things."

Albany Presbytery proposes to employ a Presbyterial Evangelist or a general interchange of pastors for evangelistic work the coming winter. Long Island reports that it is quite sympathetic toward aggressive Evangelism. It has great misgivings as to the Assembly's plan, but is unable to suggest a better one. Utica reports a very successful campaign last year among the smaller village churches. Champlain believes that its weak churches might be helped by an Evangelist if they could afford one. Brooklyn is endeavoring to secure Dr. Chapman for an Evangelistic Campaign and is in full accord with the efforts of the Assembly's Committee.

Albany speaks highly of a Conference held last September at Round Lake, conducted by Dr. Carson. Dr. McEwen states that in his eleven years' experience in that Presbytery he has never seen as deep interest in things spiritual as at present.

Some who feel the need of a great spiritual awakening, question whether the great Evangelistic mass meetings are profitable. In all historic revivals, great meetings were the *result* of great spiritual movements quietly begun, rather than the *precursor* of spiritual awakenings.

There doubtless are some sincere and some wise professional Evangelists. But so many have entered the ranks of professional evangelism who have been weighed and found wanting, that many churches have preferred the quieter method of inviting neighboring and well known ministers and laymen to assist in special meetings.

Other Churches and Presbyteries have found it helpful and profitable to secure the aid of a discrete and consecrated Evangelist. We are all anxious that sinners may be saved and that professing christians may grow in grace and become more active in the work of advancing the Kingdom. "Paul may plant and Apollos may water, but God giveth the increase." We may all pray, "Lord revive us again." We must all work and trust and wait, God still

lives and will do His part. Let us try more than ever to do our part, as the Spirit and our best wisdom may lead. Let us not condemn the methods of others so long as Christ is preached.

The Church as well as the world needs an uplift that comes from true Evangelism. It has been well said that "the effort to evangelize the world presents the speediest and surest method of saving the Church," The Evangelization of the world is the only enterprise large and important enough to provide an adequate outlet for the Churches' zeal and wealth. The best place for us to begin is at home, in the Synod of New York; in our own various Presbyteries; in our local churches and in our individual hearts.

1. We recommend that the New Testament Evangelistic note ought to be sounded continually and aggressively in our churches.

2. That the Synod urges all Churches and Presbyteries to make some special evangelistic effort during the coming year; that such Church and Presbytery shall use that form of Evangelism best suited to the individual case.

3. That Presbyterial Evangelistic Committees hold conferences with Pastors, Sessions and Church Workers for the purpose of awakening special evangelistic efforts in each church during the coming year.

4. That all our Presbyteries appoint Evangelistic Committees for the purpose of studying conditions and recommending such methods as may seem wise, and for assisting churches and communities in carrying on the great work of Evangelism.

5. That hereafter the Synodical Evangelistic Committee shall consist of a chairman appointed by Synod together with the chairman of the several Presbyterial Evangelistic Committees.

6. That the Stated Clerks of all the Presbyteries be instructed to furnish the Stated Clerk of Synod with a list, annually, of the chairmen of all Standing Committees, with their addresses, for the convenience and efficiency of the Synod.

After prayer, Synod took a recess until 2 o'clock P. M.

WEDNESDAY, October 20, 2 o'clock, P. M.

After prayer, Synod resumed business.

The Committee on Bills and Overtures reported as follows and its recommendations were adopted:

1. A request from the Church in Springfield, Mass., to be transferred from the Presbytery of Westchester to the Presbytery of Boston.

In view of the expressed willingness of the Presbytery of Boston, the Committee approves, in general terms, the transfer of the Church of Springfield from Westchester Presbytery to Boston Presbytery, but, inasmuch as we have no official information as to the attitude of Westchester Presbytery, we recommend that action be deferred until next year.

2. The request of the Church of Jefferson to be transferred from the Presbytery of Albany to the Presbytery of Otsego.

In view of the fact that the Presbytery of Albany has expressed its willingness that this transfer take place, the Committee recommends that the request be granted, subject to the approval of Otsego Presbytery.

3. An Overture to the effect that the Assembly Minutes be copyrighted.

Lacking sufficient information as to the necessity and advantage of such a step, the Committee recommends no action for the present.

4. A request that the Board of Foreign Missions conform its Statistical reports to those of the General Assembly Minutes.

The Committee recommends that this communication be transmitted without recommendation to the Board of Foreign Missions.

5. A request for the appointment of a Committee to consider the advisability of the Synod's providing for its own entertainment upon some such plan or basis as practised by the General Assembly.

We recommend that the Synod, without expressing an opinion at present as to the advisability of this change, appoint such a Committee to consider the matter and report to the Synod of 1910.

In accordance with the above action, the Moderator appointed the following committee to take the matter under consideration and report to the Synod next year. Rev. Messrs. William P. Swartz, Ph.D., J. Wilford Jacks, D.D., Gerard B. F. Hallock, D.D., William W. Weller, Charles McKenzie, and Elders Ralph E. Prime, LL.D., Albert L. Stevens, Fred R. Stone, Edward W. Arms.

The Committee on Judicial Business presented the following report relative to certain Complaints against the Presbytery of New York, which had been placed in their hands. Their report was adopted and is as follows:

Your Committee on Judicial Business would respectfully report to the Synod that it met according to appointment. All the members were present except Rev. Henry T. McEwen, D.D. The only papers placed in our hands were two complaints signed by Rev. H. B. Elliot, John Fox and others against certain action of New York Presbytery connected with the licensure of certain students and the subsequent ordination of one of them. The Committee finds that the complaints are regularly made, and that the grounds given for the complaint contain reasons which justify proceeding to the determination of the Complaint. We therefore recommend,

1. That the Complaints be found in order.

2. That a Commission be appointed by Synod to determine the same.

By the unanimous voice of the Committee.

DAVID F. BONNER, *Chairman.*

The Committee on Judicial Business together with Rev. Alfred J. Hutton, D.D., were constituted the Judicial Commission to consider and determine the cases.

The Committee on the Next Place of Meeting reported that a most cordial invitation had been extended to the Synod, by the Brick Church of Rochester, to meet there in 1910. This invitation was endorsed by Mayor H. H. Edgerton, the Chamber of Commerce, and Rev. Alfred J. Hutton, D.D., of that city.

On the recommendation of the Committee, the Synod accepted the invitation with thanks and appointed Rev. Messrs. William R. Taylor, D.D., and Gerard B. F. Hallock, D.D., together with the Elders of that Church, the local committee of Arrangements.

The Committee on the Minutes of the General Assembly offered its report, calling attention to the following actions of that body of interest to this Synod:

1. Page 194, Minutes General Assembly. The Complaint (in connection with the Westminster Church of New York City) of John E. Heart and others against the Synod of New York, regarding which the Permanent Judicial Committee report, that none of the said specifications be sustained and that the case be dismissed.

2. Page 97, Sec. 5. The Executive Commission of Synod instructed to co-operate with the Executive Committee of the General Assembly in urging upon Sessions of Churches the adoption of systematic and proportionate giving.

3. Page 156. Form of Government, Chapter XI, Section 4, giving unlimited and unregulated power to the Synods to create new Presbyteries or divide existing Presbyteries. Overtures are sent down to Presbyteries making their power subject to approval of the General Assembly.

4. Page 265. Attention of Synods is called to the desirability of having the churches in each community unite with those of other denominations for the formation of Inter-Church Federations and that such Federations are to be organized along the lines laid down by the Inter-Church Conference held in New York in 1905.

5. Page 265. The Synods are requested to direct their Stated Clerks to co-operate with the General Assembly's Committee on Narrative for the Assembly.

6. Page 124, Section 4. The Brotherhood Committees of Synods are to receive reports from the Presbyteries, and the Synods through their chairmen, tabulate the Presbyteries statistics and forward them to the secretary of the National Brotherhood not later than April 15.

7. Page 155. All overtures from Synods which are to come before the General Assembly, shall be so far as practicable, in the hands of the Stated Clerk at least two weeks before the meeting of the Assembly.

The report as a whole was accepted.

The Committee on Systematic Beneficence, Rev. Henry A. Porter, chairman, presented the following report which was accepted and its recommendations were adopted:

We had hoped to place before you a chart, showing what the several Presbyteries have been giving through the Boards of our Church, during the past six years. This proved impracticable, but the omission will be partially supplied later, by printed slips from the Executive Commission.

One fact stands out from the collated figures, the practical stationariness of our churches in Christian beneficence.

Six Presbyteries gave less last year to the boards than they did six years ago; nine, less than four years ago; and several others gave less than they did one or two years ago. Two only, have steadily advanced throughout the six years. Two or three more are just now making splendid progress; but the majority did not come up, in 1909, to the record they had made at some time previously. And while the aggregate offerings of the entire Synod show a slight advance, the gain in two whole years was but 3.½ per cent and the average offering per member was less than it was three years ago.

Now will you think what this standstill in our beneficence means?

It means, for one thing, that while Divine Providence is calling insistently for enlargement in every department of our denominational activity, at home and abroad, the majority of the churches of this Synod are answering, "Not so, Lord: we will make no advance."

We are not an insignificant fraction of the Presbyterian Church in the United States. Numerically we are more than one sixth of it. Financially, reckoned by our congregational expenses, we count for more. The Executive Commission is justified in looking to us for ⅓ of the budget. Without anticipating anything which the Commission may have to communicate, this committee will simply say that unless we can make this year a much larger advance than we have been making of late, we shall not meet the very reasonable expectations of the Commission. But if we disappoint them; if we do not contribute our proportion of the amount urgently needed to carry on the agencies of our Church, the other Synods can hardly be expected to make up our deficiency. Then the work will be halted. Throughout our Communion, upon every mission field, among all the dependents of our various boards, the influence of the great Synod of New York will be felt, not for inspiration and cheer, but for discouragement.

But more serious than this is the spiritual poverty in our own Churches, which can not fail to accompany any slackening in their beneficence.

Generous, systematic and proportionate giving is no mere incident of Christianity. It is something which lies, not on the outskirts of the religious

life, but at its heart. It is an infallible index of love to God and man. It is an indispensable means of grace.

Was it Phillips Brooks who said that to revive a dying church, he would take a collection for missions? Whoever it was, he understood this matter. Any congregation that does not contribute according to its ability for the Lord's work outside of its own parish, is in urgent need of a revival. And on the other hand, if cold and worldly church members can be brought to give with something of zeal and self-sacrifice, to the great objects of Christian beneficence, their spiritual life will surely be quickened.

"Give alms of such things as ye have, and behold, all things are clean unto you." That is the only way to check the spreading of corruption, of selfishness and materialism in our churches. Ceremonies will not do it. Preaching will not do it, no matter how eloquent and orthodox. Praying will not do it, unless praying be joined with such beneficence as will bring us and our people into a genuine partnership with Him who gave Himself to save the world.

The time has come when the inseparable connection between systematic beneficence and spiritual life must be made clear and impressive. For their own preservation, our churches must be made to hear the call of the cross.

We recommend:

1. That the Presbyteries which have inaugurated a forward movement, and which show a growth in their offerings for the regular work of the Board be commended; and that others be urged to follow their example.

2. That the Committees which plan for the religious instruction of our young people be requested to lay strong emphasis upon Systematic Beneficence, as a fundamental element in the Christian life.

3. That the Executive Commission of Synod be requested to prepare a pastoral letter upon this subject, and send it to the session of every church within our bounds, with the instruction that it is to be read from the pulpit, upon the first Sunday of November, or as soon thereafter as possible.

The Committee on the Board of Education presented the following report which was accepted and its recommendations were adopted:

Ninety years has our Church by specific method been preparing men for leadership in the ministry, and the question of an adequate and efficient ministry continues to be the vital question before the Church.

The home land may have many needy and urgent fields, the pagan world may all be open and waiting for the Gospel, the call may be loud for aggressive evangelism everywhere, but unless the Church has the trained men to enter and man the fields, she cannot take possession of this and other lands for her Lord, nor push his kingdom swiftly into all regions and into all departments of human life.

Consequently the work entrusted to the Board of Education has always been and continues to be vital to all the activities of the Church.

We need to get back to the conception of the Board of Education, as being "The right arm of the Church." For its aim and its efforts deal with those matters which lie at the very bottom of all religious problems. When the Church is able to secure enough of the right kind of men for the ministry, the problems of missions, evangelism, civic righteousness, social betterment, racial adjustment, in fact all problems of Christian Civilization are at least well started on the way to solution.

There never was a time when the question of efficient and consecrated leadership was so emphatic in its urgency as to-day.

Many factors enter into the problem. The spiritual condition of the Church, the reactions of the age upon religious life in general, the educational, social and economic changes abroad in society, all these effect the efforts to develop spiritual leadership.

It must be admitted that many features of our times are unfavorable to the production of the best ministerial ideal.

The whole question of creating and maintaining a favorable atmosphere for the ministerial ideal, in the Home, the Church, the School, bears vitally upon the Church's ability to produce an efficient ministry.

Of late years one of the serious problems confronting the Church lies in the well-known fact of the depletion in the number of ministerial candidates. Seventy-five years ago the proportion of candidates in our Church was one for every 800 of its members. To-day we have one candidate for every 1,176 members or but two thirds of the normal supply. It is very noticeable that young men are not seeking the ministry to-day in anything like the proportion that they are entering other professional callings. Within the last 37 years the medical students of the country have increased from 166 to 291 per million of our population, or 74%, law students from 42 to 180 or 328%, dentistry from 6 to 80 or 1,235%, while theological students have increased from 84 to 90 per million or 7%, showing that preparation for preaching the Gospel has not to any degree kept pace with the training of men for the other professions. In view of the fact that ministers in almost unlimited numbers seem to be available for at least the so-called desirable pulpits, some look upon this condition of a reduced number of candidates for the ministry with indifference, but this view is superficial and short-visioned. First—Because it does not look to the future Second—Because the number of existing Churches does not by any means measure our responsibility for evangelizing the great open fields at home and abroad. Third—because a part of our supply of ministers is coming from sources which do not ensure the equipment, which our Church demands of its pastors. We cannot but view with apprehension the growing custom of the Church of filling the depleted ranks of the ministry, by other means, than those provided for in the regular educational courses.

The encouraging fact should be noted that the tide of decline has turned and that there is at present a small increase in the number of theological students, but, as a matter of fact, the increase is so small, that it will take many years at this rate to reach the normal supply.

The seriousness of this problem which the Church faces to-day is potent to every thoughtful student of the affairs of the Kingdom.

Prevailing conditions both directly and indirectly effect the life and activity of the Church.

The proportionately small salary of the average pastor, the failure of the ministerial income to increase relatively with the increased cost of living, present conditions which influence the thoughts of young men of ability and manhood. Young men would be more or less than human, did not these facts enter into their consideration of the ministry, as a life work.

Commercialism is everywhere presenting its alluring prizes, and young men coveting these find it easy to disregard the Divine call to the work of the pastorate.

Education is tending more and more toward technical specialization. Religion is less emphasized in the homelife. Parents are not offering their sons on God's altar as in times past. It is no longer regarded as the chief honor that can come to a home, that a son should go out from it into the pulpit.

But these are not the chief considerations. Unwillingness to make the necessary sacrifices is not the principal element in the problem. The young men of to-day have just as much of the heroic in them as the young men of any day or age.

At least two other facts lie deeper than these. One has been the theological uncertainty of the past decade. Young men who are going to devote themselves to this work which calls them out from the ordinary ways by which men go, want something solid and certain to stand upon. Thoughtful men are cautious about entering upon any enterprise, whose foundations, the people have come to regard as somewhat uncertain. Just as the Church finds herself again, and reasserts the fundamentals with no uncertain sound, will she again command the full confidence of her sons.

The other deeper element in this problem of student supply lies in the tendency in our day to overemphasize the sociological features of life, the tendency to substitute salvation of the body for salvation of the soul, to substitute soup-houses for altars of worship, and the gospel of economics for the gospel of regeneration. It is easy enough to get men to engage in social settlement work, in enterprises more or less spectacular, that touch only the environment of life. But in this overemphasis of the things secondary, the Church must call loudly before she can find enough deep visioned men, who see beneath the surface of the mere humanities, the need of soul-transformation, as needed for the world's salvation.

After all, it is not so much a question of numbers as of quality. The Church does not want men for leaders who are allured by the glittering prizes of commercialism. It does not want men who seek the ministry as a profession, the means of obtaining an income. Nor does it want mere religious declaimers or restless organizers, no matter how sincere their motives or earnest their efforts.

The ministry is no longer one of the learned professions, it is a Divine ambassadorship and credentials are asked for, that neither the schools nor

natural taste can give. The Church to-day is asking for men who have a message.

The changed conditions, with their greater difficulties and larger demands constitute a challenge such as has never before gone out to men of heroic mould and self-sacrificing spirt. Never was there a time when the ministry offered such opportunities for the highest-type of service, and consequently when it was so attractive to men of the highest character.

The Board of Education has always made its appeal and offered its aid to the young men of the Church on the highest grounds. To-day it makes its appeal with even greater force because the service to which the church calls, is harder and in some respects less popular than ever.

Another problem with which the Church has to deal, and a large share of which has been laid upon this Board, touches the very crux of the great immigrant question. The fundamental need of the millions of immigrants now flooding this land is for the Gospel, and they must have it in their own language. The General Assembly recognizing the obligation resting upon our Church to preach the Gospel in the languages of all the people, laid upon the Board of Education the task of surveying conditions among immigrants in this country and the shaping of a policy by which our responsibility in their behalf can be discharged.

As a result of efforts in this direction we have at present under the care of the Board 134 foreign speaking candidates for the ministry—a gain of 16 over last year—18 of whom are Italians, 15 Bohemians, 18 Spanish, 1 Swiss, 4 Ruthenians, 15 Hungarians, 50 Germans, 3 Japanese, 4 Hebrews, 1 Slovak, 2 Mexicans, 2 Russo-Germans, 1 Chinese. We have also 72 colored candidates. But as yet we have only begun to touch this problem of the evangelization of the foreign speaking millions of our population.

Another large and important and more recent department of our Church's work, which is committed to the Board of Education is worthy of the most earnest consideration. It is the supply of the religious needs of Presbyterian students in State Universities and non-denominational Colleges.

Thousands of students from Presbyterian homes go yearly into these great universities and until very recently, our church has undertaken no special provision for their religious care and training. The seriousness of this lack of care for our Presbyterian students has forced itself upon the attention of the Church, and now we are waking to the importance of meeting this need.

It is believed by far-sighted Church leaders that this university work will be in time one of the greatest tasks in which the Church can engage. A president of a Presbyterian College said recently, "This is the greatest Home Mission work before the Church." Dr. Kelsey of the Presbyterian Church of Ann Arbor has sent out this ringing query, "Shall the Churches heed the call of the University?"

The question now before the Churches is seen to be, not "What can be done to set the tide of Presbyterian young people toward the non-religious

Universities?" but "What can be done to make and keep vital the religious atmosphere of our young men and women at the Universities?"

There should be a resident Presbyterian Student Pastor in every one of the great universities, and in many of them should be a Presbyterian Student's Chapel or Church. It is clear that this work cannot be placed upon a firm foundation until endowments are secured.

Applications were received during the year from the Committees of six Synods in behalf of work for Presbyterian students at the Universities of Michigan, Illinois, Wisconsin, Kansas, Iowa, and State College, Pa.

Other denominations are outstripping us in this direction. And other Synods are outstripping our own great Synod of New York. The Synod of Pennsylvania has recommended the raising of at least $50,000 for a new house of worship at State College; where there are 350 Presbyterian students. The Synod of Illinois is also planning for the creation of a $60,000 endowment for the work of the University of Illinois.

Our Synod, in order to conserve to the Church the great force of our Presbyterian students, should at once take steps, in conjunction with the Board of Education, to place a resident Presbyterian Students' Pastor, first at Cornell, and then at others of the institutions within our bounds, and also to raise an endowment to continue and make permanent this work.

In view of the increasingly important and enlarged activities of the Board of Education, your Committee would urge upon Presbyterial Committees, Pastors, Sessions, and Churches, a new and larger interest in the lines of work under direction of this Board.

Last year the Synod adopted the recommendation of the Committee, that all Pastors be urged, through Presbyterial Committees, to preach a sermon within the year upon Ministerial Education. Your Committee has no means of knowing the extent to which this recommendation was carried out. Undoubtedly it was done by many pastors.

It does not seem right to regularly present the other causes of the Church and neglect the cause which is fundamental to all, the raising up and the training of spiritual leaders for the Church.

We recommend: First—that the Pastors of Synod be urged through Presbyterial Committees to present the cause of Ministerial Education and that so far as practicable, sermons be preached upon this subject on the Sunday immediately following the "Day of Prayer for Colleges." Second—That Synod authorize the Committee on Education, or another Committee appointed for the purpose, to take steps, in conjunction with the officers of the Board of Education, to more adequately provide for the religious needs of Presbyterian students in the universities within the bounds of Synod, and that they be authorized, if the way be clear, to secure an endowment of not less than $50,000 to carry on this work.

The Committee on the Board of Aid for Colleges, presented the following report which was accepted:

In presenting the report of the work done by the College Board, your Committee deeply appreciates the great loss that has come to the church at large, and this work in particular, in the death of our beloved secretary Rev. James Stuart Dickson, which occurred April 1, 1909, at his home in East Orange, N. J. Those of us who were present at the last meeting of Synod and heard Dr. Dickson speak upon the subject so dear to his heart,know how much it has meant to this important work to lose such a warm hearted, vigorous champion of the cause of higher education. An estimate of Dr. Dickson is not possible in a few words, nor within the province of this report, but the following from an associate is significant. "Free from thought of self, warm in sympathy, energetic and courageous in action, he worked with his associates, he visited the churches, encouraged their officers, doing all in a spirit of true service, giving not himself by measure, undismayed by overwhelming odds, secure in faith. By his death the Church has lost a great leader. Looking back over the four years of his ministry, the Board would record its deep gratitude for this great helper raised up of God for an important work." Notwithstanding the great handicap under which the Board has labored, the past year has been one of marked advance. This may not appear directly in the report of the Treasurer, but is seen in the policy of the Board, which is to secure a closer co-operation between the churches and the institutions they are seeking to foster and promote. The total amount of gifts for Christian education passing through the Treasury or reported to it during the past year was $1,143,181.80, and of this amount the Board was the direct agent in securing $635,641.34.

It is a matter of congratulation, as well as wisdom, that the Board is directing its energies toward co-operating with colleges only and has adopted the policy of not aiding academies, except as they exist in connection with colleges. The wisdom of such action has been justified in many ways, not the least of which is the fact that in the twenty-five years' history of the Board it has been impossible to raise any endowment for academies. Your committee would again call attention to the policy of the Board, which emphasizes the fact that the great aim of the college is not alone for scholastic attainments, but to send out men and women with such a depth of character, as to make them leaders in the forces of righteousness. There has been an insistence on the choice of teachers who should be able not only to teach the subject of his department well, but should exert on students a positive Christian influence. The importance of Bible study has been magnified, and the reports from the various institutions, show that such instruction has been carried on with increasing efficiency, in some instances with large Volunteer Bible classes in addition to those required by the curriculum. To quote from the report of the Board—"Most of the colleges report strong meetings during the Week of Prayer, and several had notable religious movements, sweeping students into the Kingdom, during the winter, and frequently it is remarked, that the spiritual revival has greatly raised the tone of the student character as exhibited in the discipline matters and in students." No one can overestimate the value of such a line of institutions as those fostered by this Board,

nor the breadth of influence they will exert in shaping the character of our citizenship in the days to come. This work demands and should command a wider sympathy and deeper interest on the part of our Church. In nearly every college of our Church there is a strenuous movement to increase the endowment, and so enlarge the usefulness of these institutions. Where can we render better service for higher education and the true development of Christian character and citizenship, than in seeking in every way to aid these institutions to fulfil the purpose of their existence?

Rev. Charles A. Richmond, D.D., chairman of the Committee on Home Missions, presented the following report which was accepted. Pending its acceptance, Rev. Frank E. Higgins, of Bemidji, Minnesota, and Rev. Wilson Phraner, D.D., of that Board addressed the Synod:

Our report will consist mainly of an exhibit of the tabulation of the gifts of Synod to the Cause of Home Missions, together with a living missionary in the person of Rev. Frank E. Higgins. The one, shows the Church only half alive to her opportunities, the second shows the missionary burning with Christian zeal and keenly alert and responsive to the loud call which comes from God's neglected children.

The reports show that while this Synod has increased her gifts to Home Missions about $15,000 in ten years, Pennsylvania has increased about $136,000. Our increase over last year is exactly $264.00, Pennsylvania has increased $36,507.00 and New Jersey $7,610.00.

We must remember also in our comparison, which is really a contrast, that the churches of the Synod have been increasing rapidly in numbers in these ten years making a very serious decrease in per capita contributions. This last year Pennsylvania gave an average of $1.05 a member to Home Missions. New Jersey 99 cents and New York 85 cents. In the matter of profitable deaths we seem to have shown some commendable enterprise. Last year the Board realized from legacies $21,523, this year $115,263. From the point of view of Home Missions the only good Presbyterians seem to be the dead Presbyterians.

In the amount drawn from the Board for work in the Synod, there is a gratifying decrease. We took from the Board only $3,096, as against $3,327 last year and $12,385 in 1899.

It is explained in the minutes, that this money is divided between work among the Iroquois Indians and efforts at evangelizing New England, a juxtaposition full of mournful suggestion. And we may add the need of evangelization has not been decreased by New England's last experiment in the making of new religions. We are not unmindful to the Home Missionary work done by the Churches and by its devoted members, no record of which appears in the books. We are gratefully conscious that the work that appears is the least part of the work actually done. We are aware also of the wholesome drift toward Home rule and Home administration in Home

Missions. The closer to the field—the closer the knowledge, and on the average—the wiser and more sympathetic, not to say more economical, will be the handling of the particular field. But, however general and comprehensive the plan of Synodical or Presbyterial Missions may become, this generation will never see the time when the Home Board will not have a field far wider than it can ever hope to fill.

If the whole of the United States should become as the most favored of its states, the Home Board would still have on its hands tasks appalling enough—the problem of the immigrant, the problem of the lapsed masses, the task of evangelizing the brutalized poor on the one hand and the pagan rich on the other, the problem of the decaying country churches and many another, that casts its challenge to organized christianity. Whatever we do for local work, Home Missions must not be allowed to suffer. They must have more, rather than less,—more because there are more opportunities and therefore, more demands. And what is our answer to all this. We cannot help wondering whether the Home Board had our own Synod in mind, when it closed its report to General Assembly in these words:

"For a work so varied and complex, and beckoning with such inspiring possibilities our resources of men and money are wholly inadequate. The Church of Christ is asleep to her greatest national opportunity. She does not measure the signs of the times. She has not sounded the depths of the phrase, "America for Christ." If she had, her young men would be girding for the conflict. If she had, money would flow like water. When the nation was in peril of its unity, life and treasure were cheap. When the higher life of the people is in danger and so the stability of all our institutions, should the spirit of sacrifice be less prompt or hearty?"

We are tempted to bring to the minds of the Synod a modern instance. A few days ago, in Spain, a man distinguished in scholarship and blameless in character was executed in the Madelo fortress, for a political offense. His protest was against the existing order—absolutism in both church and State. Whether his doctrine is true or false, is not to our purpose. The point of the reference is, that this man believed so fully in his doctrine, that he was ready and eager to spend all the resources of his mind and body and gladly devote his entire fortune of half a million dollars in our money, in establishing schools for the instruction of the children of Spain, in what he believed was a modern gospel of emancipation. He was shot to death—and when his estate was valued, it was set down at $4,000—his two daughters are working for their living today in Paris, for 2 francs a day. As he stood up to face his death he cried out, "Long live the modern schools."

Ferrer is a shining illustration of the spirit which animates modern socialism, and while we may say that we do not need to go to socialism for examples of devotion, nevertheless it is pertinent to ask whether this devotion to a mistaken cause, does not set a mark which, we, the sworn disciples of Christ may find it hard to reach. Let us not prophecy smooth things, "Crying peace, peace, when there is no peace."

The record of our Synod in Home Missions for the past ten years is not one to be regarded complacently. The call for higher standards and deeper devotion is loud and urgent. Our committee presents these facts with the earnest prayer that God may touch the springs of our liberality and make us to know the abounding joy of sacrifice.

The Synod engaged in the celebration of the Lord's Supper, the Moderator presiding and being assisted by Rev. Messrs. William H. Hubbard, D.D. and Henry White.

The following Elders served in the distribution of the Elements: Charles O. Cross, Lucius L. Streeter, Sidney S. Bedford, William A. Hersey, Dr. J. D. Vedder, Sidney Argersinger.

Synod then adjourned until tomorrow morning at 9 o'clock. Closed with prayer.

WEDNESDAY, October 20, 7:30 P. M.

A popular meeting was held under the direction of the Committee on Synodical Missions.

Addresses were made by Elder Whitman H. Jordan, of the New York State Experiment Station, on "The Church and the Rural Community." Also by the Rev. Warren H. Wilson, secretary of the Department of Church and Labor, on "The Rural Community and the Church."

THURSDAY, October 21, 9 o'clock, A. M.

The Synod met and spent half an hour in devotional services. Prayer was offered and business resumed. The calling of the roll was omitted. The Minutes of yesterday's Sessions were read and approved.

Rev. W. J. Longsdale, of the Classis of Montgomery, of the Reformed Church, being present, was invited to sit as a Corresponding Member.

The Executive Commission presented its report which was accepted and the following recommendations were adopted: Your Commission has been organized as follows, term ending in 1911, Rev. Rice V. Hunter, D.D., Elder Rush Taggart; term ending in 1910, Rev. David G. Wylie, D.D., Elder William McCarrell; term ending in 1909, Rev. William H. Hubbard, D.D., Elder Edmund P. Platt.

Your Executive Commission would call the attention of the Synod to the Forward Movement policy of the highest Court of our church in reference to

the adoption of our missionary and benevolent agencies and would recommend to the Synod of New York the following resolutions:

1. That we accept the apportionment made by the General Assembly for the Synod of New York, namely $553, 997. for the regular work of all our missionary and benevolent agencies to be raised through church offerings and Sunday schools and societies within the bounds of the church, for the year ending March 31st, 1910. In addition to this $18,433 as our portion to be raised toward liquidating the debt of the Foreign board during the current year, less the amount already contributed by our churches for the same cause, and $1,136 toward the sum necessary to liquidate the debt of the board of Publication and Sunday School Work.

2. That we instruct the Executive Commission of the Synod of New York to make use of all practicable methods in securing the total sum of the apportionment, viz. $573,566 before March 31, 1910.

3. That we request the active co-operation of all Presbyterial Committees with the Synod's Committee in carrying forward this important work to a successful conclusion.

4. That when churches have taken special collections for any of our permanent agencies during the past six months and the Treasurers have failed to forward the same, that they be requested to do so immediately.

5. That where churches have some form of the weekly subscription plan for the collection of funds for our missionary and benevolent agencies and as yet no remittances have been made to the several permanent agencies of the church, that the session of such churches be requested to consider this subject at their next meeting and devise some method of making monthly or quarterly payments to our various agencies, that the accumulated money in the treasuries of our churches destined for our boards and permanent agencies may be put into more immediate use.

6. That the Executive Commission of the Synod of New York make a special study of the whole subject of the proper and adequate support of our local churches, as well as the proper and adequate support of our missionary and benevolent operations, in harmony with the new forward movement adopted by General Assembly, with a special view to the adoption of a plan, whereby an annual subscription may be received from the entire membership of our church, for all causes, to be paid weekly, as an act of worship. Further they are instructed to make report of the conclusions reached as the result of such investigation at such time and in such way as they may think best.

7. That Presbyterial Committees be requested to make special study of the same subject as adapted to their local conditions and make early report to the Executive Commission of the Synod for their information.

8. That the Treasurer of the Synod be authorized to defray the necessary expenses of the Executive Commission in the prosecution of its work, to the amount not exceeding One Hundred Dollars.

Rev. William H. Hubbard, D.D., and Elder Edmund P. Platt were re-elected members of the Executive Commission for the term of three years.

The Committee on Church Unity presented a verbal report which was accepted and the Committee was continued.

The Treasurer's report was presented, accepted and referred to the Committee on Finance.

Rev. Andrew M. Brodie, D.D. presented the report of the Committee on Young People's Societies. The report was accepted and the following recommendations were adopted:

After the most strenuous efforts, reports have been received from twenty of our thirty-one Presbyteries and they report 902 Societies of every kind, including Mission Bands, Christian Endeavor Societies, as well as Boys' Clubs, Athletic, Musical, Domestic Science Associations. Of this total, 433 are Christain Endeavor Societies and 55 are boys' clubs, 28,858 members are reported, 1158 additions to the churches on confession have been reported, 226 moresthan last year. Total contributions reported amount to $43,265, a falling off of $11,293 from two years ago. Further analysis shows that there was a falling off in contributions to local church expenses of 37 cents per member.

Your Committee would gladly make a better report but must make it according to the statistics furnished.

But we believe these figures fail to give a true conception of the work among the young people. Not a few pastors are trying to make the Church the unit of activity and hundreds of young people have ceased their independent, or seemingly independent organizations and are co-operating with the pastor, finding opportunity for service in the church, midweek meeting and the Bible Schools and an outlet for their gifts in the regular offerings of the Churches.

Your Committee believes it would be well, occasionally, to give not simply fifteen minutes for a brief report of the work accomplished, but an entire hour to the consideration of the work to be done by our young people, and it would be the part of wisdom for the Synod through the Moderator or its Committee to send a message of greeting, cheer and inspiration to all our Young People's Societies.

We desire to recommend:

1. That pastors be urged to send one or more of their young people to one of the Summer Conferences for Bible and Mission Study.

2. That all pastors, if possible, observe Christian Endeavor Day, February 6, 1910, not primarily to take an offering, but to give a message of cheer and show how the Society may be loyal to Church, Pastor, the Presbyterian Church and the Lord Jesus Christ.

The Committee on Ministerial Relief, Rev. Clarence H. Dunham, Chairman, presented the following report which was accepted and its recommendations were adopted:

Total offerings from the churches for the current work of the Board were $113,696, a gain of $7,300. Appropriations were $216,904. 1,118 names were on the roll of beneficiaries. 67 beneficiaries died during the year. 130 new names were added. A continually enlarging responsibility rests upon the churches. The endowment fund has reached $2,000,000. If $4,000,000 could be added, the Board would pay every minister entitled to aid $500 per annum.

Every home presbytery in our Synod is receiving from the Board, having recommended some beneficiary. Only nine presbyteries gave more than they drew from the Board. From first place in the excess of contributions over withdrawals, New York synod has fallen to third place. New Jersey's excess was $7,200; Pennsylvania's, $2,636; New York's, $1,056. We have withdrawn $905 more and contributed $1,467 less than last year.

New York was one of the thirteen Synods that showed losses from the contributions of the year previous, while our net gain in communicant membership in our home presbyteries was 2584, the total membership now being 201,651. We gave but 10.48 cents per communicant to the Board. Only fourteen of our 888 home churches gave $200 or more.

In offerings per communicant, one presbytery is above the twenty-cent line, and five others above the ten-cent line. Albany, Binghamton, Nassau and Utica showed substantial gains in gifts per member.

Your Committee recommends:

1. That the attention of the men of our churches, as individuals, and in their brotherhoods and other organizations for men, be called to this splendid field presented them for their interests and gifts.

2. That each church prayerfully consider the suggested plan of the committee that an elder be annually appointed to present the cause in a public service and supervise the offering, holding such open and soliciting funds for it as long as may be deemed wise.

3. That presbyterial committees on Ministerial Relief be urged to bring this plan to the earnest consideration of each pastor and session.

Rev. Martin D. Kneeland, D.D., presented the report of the Committee on the Lord's Day Observance. The Rev. William S. Hubbell, D.D., General Secretary of the New York Sabbath Committee, addressed the Synod in this connection. The report of Synod's Committee was accepted and its recommendations were adopted:

It is vital and fundamental to the very existence of the church that the Lord's Day be maintained. Even if the Sabbath institution could exist

without a civil Sunday, its helpful, saving methods and ordinances, would soon die without the weekly hours of sacred meditation and hallowed rest.

When Daniel Webster said that free government in the United States would not last one hundred years, were its sacred day secularized, he foresaw with the vision of a great statesman, the dangers which are already staring us in the face as a nation, immerged and almost overwhelmed in materialism and commercialism. He endorsed the statement of the infidel Voltaire that the church could not exist without its Sabbath.

What then is the relation of the church to the Lord's Day? It is a relation of absolute dependence. When the Lord's day is secularized in the life of an individual, a community, a state or nation, moral and spiritual decay begin. Sabbathlessness is a synonym of decay and death in church and state.

1. In accordance with the action of the Synod of last year, first, petitions were sent to the President of the United States,and to the Secretaries of War and of the Navy, protesting against Sunday baseball by soldiers and sailors of the United States on government reservations. President Roosevelt, in the last months of his administration, turned this matter over to the Secretary of War, who has since become President of the United States. Secretary Taft was seen by the chairman of this Committee, and promised to give the whole question his immediate attention. He placed it in the hands of the Judge-Advocate-General of the United States, who decided in favor of the present system and refused to recommend any change of attitude by the Government, with respect to Sunday baseball, and other games, on national reservations.

Since that time, the matter has been agitated at several army stations especially in Philadelphia, New Bedford, and Winthrop, Mass. Citizens have protested against the noise, secularities and illegalities, by letter and personal interview, and it is hoped that something more favorable may develop, and the United States Army, under the sanction of the United States Government, may cease to be a law-breaker in those states at least, where such practices are forbidden by statute laws. We have recently asked the Secretary of War to issue an order along this line, and hope that this will be done before another season.

It will be gratifying to this body to learn that such an order has been promised by the Secretary of the *Navy*, Hon. George Von L. Meyer, in reply to the protests of your chairman, and of John D. Long, Ex-Secretary of the Navy, and President of the New England Sabbath Protective League.

Serious demoralizations prevailed at Provincetown, Mass., three years ago, when the sailors were at that port, and again this last season when noise, confusion, drinking and liquor selling in a no-license town, baseball, games, sports and pugilistic encounters, as well as open stores, shops, and general business characterized the Sundays when the sailors were on shore. To stop such public exhibitions on the Lord's day is a *national* victory, as all seaport towns are involved.

2. The second petition of last year's report which was presented, as voted, to the Congress of the United States, seeking a minimum amount of Sunday work in the Post-office Department, and the various post offices in the United States, did not bring forth any direct and immediate results. Indirectly, there has been some advance along these lines. The Money-order Department is generally closed on Sunday, at the present time, and there is no reason why it should be open. Delivery of mail is generally limited to one or two hours on Sunday. The National Association of Letter Carriers are deeply interested in the matter, and it is hoped that eventually, seven days consecutive work by postmen may be avoided.

3. The third petition of your Committee of last year, as endorsed by the Synod, was with reference to the whole question of the weekly rest-day. It asked Congress "to enact a law that shall require all individuals and corporations engaged in interstate commerce, to give each of their employees who work on Sunday, a full twenty-four hour rest day during the next six days, and to give every employee at least seventeen full twenty-four hour rest days on the first day of the week, during each year." A petition similar to this has been presented in several state legislatures at different periods, but has not become a law anywhere in the United States except in the Commonwealth of Massachusetts. Even there much of the benefit has been curtailed by the presence of a clause in the law annulling it, "at the request of the employee." This was put in by certain corporations and through their influence, employees have in several instances been led to declare themselves willing to work seven days in the week.

We are firmly convinced that the principle involved is *right* and will ultimately prevail. The law of God, written in the fourth commandment, and written in the constitution of man, demands one rest day in every seven, and we expect it will become the law of Christian civilization. In Switzerland, Belgium, and to a limited extent, in France, it has been tried with great and increasing benefit to employers and employees. Wherever it has been adopted by railroads, in foreign lands, or in the United States, it has greatly reduced the annual loss of life.

At this point it seems appropriate to speak of other bills which were introduced last year, into the different Legislatures of the States within the bounds of the Synod. First, in the state of New York, there were twenty-three bills, seeking to repeal or amend for the worse, the Sunday laws. Prominent among these was one to legalize the opening of saloons from one to eleven P. M. on the Lord's day. This most dangerous bill together with other Sunday bills had protracted hearings in the Legislature and were at last defeated, although some Presbyterian clergymen strangely approved them. The Rev. Dr. W. S. Hubbell, secretary of the New York Sabbath Committee led all the Hearings, and to him and his organization, great credit is due and the thanks of the friends of law and order and temperance throughout the state.

In the six *New England* states twenty-six bills unfavorable to the day of rest and worship, were introduced the past year,—five in Connecticut, one in

Vermont, one in New Hampshire, and nineteen in Massachusetts. These were all defeated, largely through the work of the New England Sabbath Protective League and its friends, except two bills of a commercial character, in an amended form. One of the most hotly contested bills was in Connecticut, seeking to legalize the playing of non-professional baseball on Sunday. This was advocated by mayors of certain Connecticut cities, and by a professor of a Theological Seminary, and was passed at first in an amended form by the House and Senate, after weeks of strenuous campaign; but was finally vetoed by Governor Weeks and his veto sustained.

As a result, "the land of steady habits" is spared the disgrace of a wide open Sunday. Plans are now forming to seek the uplift of public sentiment throughout the New England states before the meeting of the next Legislature. *No laws are of permanent value unless supported by awakened public opinion.*

In full sympathy with this sentiment, the Synod of 1908 approved "of the call of the International Federation of Sabbath Societies to join in the formation of a National Lord's Day Alliance in the United States, and that three delegates be appointed to represent this Body at the gathering to be held in Pittsburg, Pa., on December 2, 3, and 4, 1908, to complete such organization if the way be clear."

I take pleasure in reporting that the Pittsburg meeting was held in accordance with the call, and many vital questions were discussed, including the formation of a *National Lord's Day Alliance.* Such an Alliance was formed by that delegated Body, and its constitution and by-laws were adopted. As a result of a joint meeting of a committee appointed for the purpose, with a similar committee appointed by the American Sabbath Union, the name of the latter body was changed to the "Lord's Day Alliance of the United States," and its constitution and management so modified and enlarged as to do the work which that body was organized to accomplish, as a genuinely national body, and in harmony with the Lord's day Alliance of the Provinces of Canada, England, Scotland, Switzerland, Japan, etc.

The ambition of the friends of the Lord's day should be nothing less than to circle the whole world with sane, salutary, scriptural instruction, united with wise, conservative legislation, as to the priceless value of the weekly day of rest and worship to the individual, the family, and to Christian civilization.

Your Committee does not forget that this is a religious Body, even though we call your attention so frequently to the civic, social and economic sides of the Sunday question. Years ago, Mazzini said: "Every political question is fast becoming a social question, and every social question is rapidly becoming a religious question." It is difficult today to d ferentiate between the political, social, industrial, ethical and religious problems involved in the Sunday question, and we have not attempted to do it. They are wrapped up together and must be treated together. The sons of Martha, toiling often seven days in the week for bread and butter, can do as much, or more, to save the imperiled Sabbath, as the sons of Mary who sit in wrapt contemplation at the feet of the Master. The Sabbath was made for

modern Marthas, as well as for devout Marys, and the toiler must join hands with the worshiper, in order to preserve its blessed hours.

In conclusion we present the following resolutions:

1. That we recognize in God's word the authority for the existence and maintenance of the Christian Sabbath, and at the same time find that its claims are emphasized in the constitution of man, in nature and Providence, in the business, industrial, and political worlds.

2. That we urge upon all church members within our bounds to make the Lord's day a day of rest and worship,—abstaining from practices which violate its hours, like all unnecessary work, buying or selling, reading the Sunday newspapers, indulgence in secular games and sports, taking pleasure excursions, and visiting Sunday resorts where secularities and illegalities prevail.

3. That we commend to our pastors and Sunday School teachers as frequent a presentation and emphasis of the weekly rest and worship day, as possible, especially commending for this purpose the use of at least one Sunday in the year in *Lord's Day Week* which commences the first Sunday after Easter.

4. That we emphasize the importance to the working man of a *half-holiday* on Saturday afternoon, and hope that it will be generally adopted by mills and factories, and stores will close at the earliest possible hour on Saturday evening, and that funerals may not be held, unless absolutely necessary, on the Sabbath.

5. That this Body renew its effort to obtain for all employees, who work on Sunday, a twenty-four-hour-rest-day during the next six days, giving to each employee, at least, seventeen free Sundays during the year and we are grateful that the special committee on this subject has been continued.

6. That we commend the attitude of Secretary Meyer, with reference to games and sports by sailors on the Lord's day, and respectfully ask that a general order forbidding such practices, in states where they are illegal, be issued,—Also that this Body respectfully and earnestly petition the Secretary of War to issue a similar order with reference to its soldiers on public reservations, closing them to civilians on the Lord's day.

7. That we commend the several Sabbath Observance organizations within our bounds to the pastors and churches of the Synod, including the new organization, the Lord's Day Alliance of the United States and ask them to support these organizations, especially in their Educational and legislative work.

The Committee on Finance presented the following report which was accepted and its recommendations were adopted:

Your Committee has audited the Treasurer's books and accounts, compared the vouchers with the charges and find the same correct and recommend their approval.

The following is the Treasurer's report for the year ending October 1, 1909:

RECEIPTS.

Oct. 20, 1908 Balance on hand		$2,370 26
From Presbyteries due Oct. 1, 1908	$ 122 26	
" " " Oct. 1, 1909	1,021 37	
Interest	75 11	1,218 74
		$3,589 00

DISBURSEMENTS.

Salary Stated Clerk	$ 400 00	
" Permanent Clerk	150 00	
" Temporary Clerks	40 00	
Postage and Stationery, Stated Clerk	20 80	
Committee on Foreign Missions	150 00	
Rondout Presbyterian Church	100 00	
Sexton Rondout Presbyterian Church	10 00	
Committee on Boundaries of Presbyteries	32 63	
Minutes and Postage	255 60	
Bond Treasurer of Synodical Missions	20 00	
Auburn and Elmira Examiners	18 15	
Manhattan Storage & Warehouse Co	6 50	
Postage, etc., Treasurer	9 25	
Balance on hand	2,376 07	
		$3,589 00

Your Committee would also recommend:

1. That an appropriation of twenty dollars be made to the janitor of the Johnstown Presbyterian Church.

2. That the assessment for the current fiscal year be at the rate of five mills per communicant.

The Committee on Church Erection presented the following report which was accepted. Pending its acceptance, Rev. Thomas A. Wigginton addressed the Synod concerning the Fund to aid the Tennessee churches:

In submitting our annual report we would make reverent reference to the loss of two members of the Board, who were prominent many years in the Councils of this Synod: Elders George E. Sterry and Henry T. Bronson. Seldom has the Synod suffered such a loss as in the decease of these two honored members whose presence and distinguished abilities will be missed in the meetings of this Synod.

While the fiscal year has been a struggle for recovery from widespread commercial depression and many church interests have suffered temporarily,

the work of the Board has shown no diminished vitality. This has been possible because the churches have responded to the natural demand for the energetic promotion of this department of our church work. No cry of retrenchment or refusal has chilled the air.

The work of the Board of Church Erection has largely increased during the Synodical year. Never before were its services more widely or earnestly sought, and never did it stand in greater need of the sympathy and liberality of its friends. For this, two reasons may be given: The union recently effected with the Cumberland Church, and the gradual improvement of business throughout the country. Whatever be the cause, the resources of the Board were never subjected to so severe a strain as to-day. Applications for help are continually coming in, which it is simply impossible to fill. The present situation, however, must be clearly grasped. Not only is the Treasury practically empty, but appropriations have been made in advance of the contributions expected from the churches. The Secretary of the Board, Dr. White, seems to have been fully justified in describing the situation in the September *Herald* as "A Crisis," and appealing for prompt and generous gifts in aid of the work so greatly impeded and even imperilled.

Another element in the present situation is due to the recent decisions of the courts regarding the property held by the Cumberland churches. Following the examples of the "Wees Frees" of Scotland, a number of congregations have succeeded in obtaining title to church buildings erected before the recent union. Into the legal questions involved, it is not our place to venture; but surely the spectacle of seventy-six of our congregations in Tennessee alone made homeless and eleven pastors turned out of their manses must appeal to every heart. Yet in all this it must be recognized that Presbyterians have increasing faith in the administrative policy and habit of this Board, as evinced by the fact that 326 churches have been added to the roll of contributors, and the advance in the total of offerings has been more than ELEVEN THOUSAND dollars above the amount of the preceding year. And this has been possible, despite the mortifying revelation that our Empire State Synod has not seemed to realize its share of privilege in this increasingly important work.

With such imperial resources at our command, it is self-evident that our membership should not decrease, but substantially INCREASE its annual offerings to this Board: for its activities cover the widening area of 39 different States and Territories, reaching 140 Presbyteries, in addition to the outlying islands of Cuba and Porto Rico. As a very effective co-operator with our Board of Home Missions, providing shelter for new and growing congregations, as well as Manses for missionaries, this Board should appeal to every Christian patriot as a laudable and essential agency for the promotion of Kingdom interests in this expanding Republic. For sixty-five years this Board has had the privilege of helping the majority of Presbyterian churches now in existence. Many a prosperous and powerful church owes its earliest shelter to the helping hand of this very Board. Its quiet labors have not been blazoned widely or loudly; but it has promoted Presbyterian

work at strategic spots and at critical times. Because of its unique success in sustaining crippled interests, this Board should command deeper regard and more generous support. For years to come it should be loyally and generously supported by the stronger churches in its far-reaching and very vital work. It is to be hoped that this Synod will realize the obligation and the privilege of the strong toward the weak. Power owes a debt to weakness, and no type of power should be more keenly conscious of its obligation than the Christian Church. With a sense of regret that our Synod failed last year to measure up to all it might have done for the cheer and help of this Board of Church Erection, let us as members of this Synod pledge new fealty to this noble cause. Appreciative of all that has been done by the Board, let us crave the privilege of sharing in its honors.

While your Committee has no special recommendations to offer, we would most respectfully and earnestly urge that the pastors of the 964 churches of this Synod be requested to make it their immediate business to increase their offerings, this current year to the Board of Church Erection.

The Committee on Foreign Missions reported through Rev. C. Waldo Cherry. The report was accepted and after an address by Rev. Stanley White, D.D., Secretary of the Board, its recommendations were adopted:

Turning aside from the survey of the field abroad, we find great encouragement in the conditions at home. The church continues to manifest a growing sympathy and support in this great cause of world-wide evangelization. That we have a Board whose representatives are unsurpassed in their tireless devotion and executive efficiency is witnessed by the fact that the church during the past year has made another great advance in its gifts to this cause, the total offering amounting to the enormous sum of $1,487,160. During the year an attempt has been made to wipe out the deficit of $160,000 incurred in former years and while the results are not what we might have hoped for, it is nevertheless encouraging to note that the Board has been able to decrease the amount of its deficiency by the substantial sum of $65,000. The total amount received from all sources towards this end was $41,623.

In the work of stimulating and informing the church at home, encouraging progress has been made. The layman's movement is taking hold of the men of our churches. In the recent national convention in Canada, over 4,000 men came together from one side of the Continent to the other to consider how they might discharge their responsibility for the evangelization of the world. At Mt. Gretna last September a remarkably successful conference of Presbyterian laymen was held. Within the next six months three day conventions of laymen are projected in over fifty cities of this country including one in Buffalo, in our own State. In this connection we would call the attention of our Pastors and Sunday School Superintendents to the work of missionary education which our Board is attempting among the Sunday Schools under the direction of its Sabbath School Secretary,

Rev. George H. Trull. Experience suggests, that if the future generation of church members are to be efficient workers and conscientious givers in the cause of Foreign Missions, they must be interested and educated in the period of youth. Too often it is true that in our churches today, it is the older men and women who are most greatly interested in missions and that in many of our missionary organizations the young people are poorly represented. The fact that these older workers, however devoted and efficient must pass away and are passing away, points to a future danger to the cause, unless some systematic and thorough method of interesting and training our young people for this work is adopted. An event which marks an epoch in the history of our benevolences was the appointment by our General Assembly of the Executive Commission and the adoption of the Budget plan. We are emphatically in favor of such a method of estimating the requirements of our benevolent agencies and of apportioning the sums needed throughout the church. And we believe that such a method will result, not in the limitation of our beneficence, but in such a stimulus to systematic, proportionate and individual giving as shall largely increase the revenues of all our Boards.

Turning to the reports of our own Synod during the year we find reason both for satisfaction and discontent. Satisfaction in the fact that the total gifts of our Synod were $163,620 an advance of $7,000 over the past year. When we come to analyze this increase the showing is not so satisfactory. Last year only four Presbyteries lost ground in their total gifts from church offerings and from Sunday Schools. This year twelve Presbyteries reported a loss in this respect and the increase in the total gifts of our Synod are due only to the fact that five of our Presbyteries have increased their offering so largely as to offset the loss from other quarters. When we consider the church offering alone, the showing is even more lamentable, thirteen of the twenty-seven Presbyteries or nearly half, reporting a loss in this regard. The banner Presbyteries for this year in church offerings are Buffalo with a gain of over $3,000. Albany with over $1,700, and Geneva with over $1,000. Nassau with over $900 and Cayuga with over $600. Presbyteries reporting the greatest loss in church offerings are Hudson, $6,000, Syracuse $4,000, Westchester $2,900 and Brooklyn $2,600. The Treasurer's report shows a total of $7,454.01 contributed by this Synod to the deficit. This report is thoroughly unsatisfactory for the reason that the provision passed by the Board instructing the Treasurer to credit to the deficit account, all sums received from the churches over and above the amounts contributed the year before, except where a church shall designate that such increase shall be applied to the support of other specific work of the Board, was not carried out. Many churches which increased their church offerings over those of the previous year nevertheless sent them in without designating that the surplus should go to the deficit account. Consequently, the report of the Treasurer concerning money received for the deficit in New York Synod does not accurately represent the amount which should be credited to this Synod. On the whole the result of the effort is disappointing. We set out to raise $57,000 and at the most liberal estimate raised a little more than $15,000

and this notwithstanding the committee was in correspondence with every Presbyterial committee and urged upon the chairman the importance of bringing this measure before their Presbyteries and their churches. As we survey this list of figures dealing with the gifts of our Presbyteries to the Board, we cannot help being impressed with the fact that our beneficence is of a most spasmodic, irregular and fluctuating character. What does it mean that a Presbytery which gains $500 in one year will drop back an equal amount the following year. What does it mean that while 14 Presbyteries are increasing their gifts to the cause, 13 other Presbyteries are falling below their past standards. We are well aware that special conditions and difficulties are often the explanation of these fluctuations but the explanation is only partially satisfactory. Surely it is not unreasonable to expect that a standard of giving that has once been reached can be maintained. That a Church or a Presbytery that has given a certain amount one year possesses the ability to attain the same amount another year. The retreat of a Presbytery from a standard of giving which it has attained, cannot be explained always by the fact that some large giver has passed away or that a legacy received the preceding year fails to swell the totals by an equal amount during the current year. The explanation back of a great many of these fluctuations is, that someone who is in a position of responsibility and authority, might have been more aggressive, more persistent, more thorough, in putting this work of God's kingdom before the hearts and consciences of God's people.

Last year the churches of this Synod had the blessing of the inspiring personality and the profitable instructions of Rev. Frank W. Bible, who placed himself at the disposal of your Committee and went up and down through this State speaking to churches and societies. It is impossible to estimate the greatness of the benefit that has come through his ministry, but Mr. Bible is not with us this year and the committee have no special methods or agencies whereby to quicken the interest of the churches. More than ever will it be necessary to fall back upon the Presbyterial committees, and last but not least upon the pastors and lay workers of this Synod, for that faithful co-operation in labor which alone can effectually stimulate our church membership and cause it to realize its individual responsibility for the evangelization of the world.

Your Committee offers the following resolutions:

1. That we heartily endorse the work of the layman's missionary movement in its purpose to kindle the interest and zeal of the men of the church in the work of Foreign Missions and that we call upon our pastors and church leaders to encourage this movement wherever possible among men of our churches.

2. That the chairman of our Presbyterial committees be instructed to co-operate with the officials of the Board in securing representatives of their Committees and Presbyteries to attend the annual Leader's Conference to be held at Mt. Gretna, August 30th to September 3d, 1910.

3. That the admirable courses of missionary instruction provided by the Sabbath School department of our Board be commended to our pastors and Sunday School Superintendents in order that the youth of our Sabbath Schools may be given opportunity to acquire knowledge and interest concerning the work of world-wide evangelization.

4. That we urge the adoption in all our churches of some form of individual subscription to the cause of Foreign Missions. And that inasmuch as the success of the Budget plan for the raising of the necessary funds for carrying on the work of our Boards, depends upon our churches raising an amount equal to that which they raised for the Boards during the previous year, that we urge the Chairman of our Presbyterial committees on Foreign Missions at once to inform their Presbyteries of the amount apportioned to them by the Executive Commission to be raised for Foreign Missions within the bounds of their Presbyteries, and that they take all possible care to present the matter to their churches, during the year, so that the full amount of the Presbyterial allotment may be raised.

5. That inasmuch as the action of the General Assembly at Denver has provided that the fiscal year of the Board of Foreign Missions shall this year cover only eleven months so as to close March 31st along with the other Boards, and, inasmuch as a large part of the receipts of the Foreign Board have hitherto been received in the month of April, that we ask the earnest co-operation of pastors and church treasurers, to gather their offerings and to forward their gifts as early in the year as possible, that the Board may avoid the embarrassment and expense of another large deficit.

After prayer, recess was taken until 2 o'clock P. M.

THURSDAY, October 21, 2 o'clock, P. M.

The Synod convened and was opened with prayer.

Rev. John C. Ball, presented the report of the Examiners of Elmira College. After an address by President A. Cameron MacKenzie, D.D., the report was accepted:

Your Committee visited Elmira College twice during the past year. Each member satisfied himself of the prevailing conditions by a careful, personal inspection of the academic and administrative work. Also of the domestic, social and religious life of the Institution.

The work done in every department was found to be far-reaching, thorough and intelligently modern. The quality of instruction given in the class-rooms impressed your Committee as unsurpassed in any college or university in the land. Each professor, without special effort for the occasion, made clear that the subject in hand had been mastered before being presented. In every class-room the visitor was particularly struck by the attitude of serious earnestness, and concentrated attention toward the work of the hour on the part of every student.

This, the visitor soon discovered, resulted in large measure from the spirit of the professor in charge, whose equipment and earnestness compelled willing and enthusiastic attention and effort. The general impression made on your Committee was, that all the classes were under the instruction and inspection of well-equipped, earnest and conscientious men and women whose personal influence imparted itself to the entire student body, creating therein high ideals of scholarship and womanhood. These high ideals were not only found in the professors and a few of the choice students, but throughout the entire college, there was discovered what the students term "The Elmira Idea"—Scholarship and Womanhood.

The religious atmosphere of the college is a marked characteristic of its entire life. Your Committee was especially pleased with the prominence given to Biblical literature in its various aspects. One course offered, particularly attracted the visitors' attention on account of its practical application from a scriptural standpoint to the affairs of human life in general. This course is given by Prof. James A. Miller and is as follows:

Bible Economics

A study of the contribution of the Bible to the problems of economics and sociology, and especially of the bearing of the life and teaching of Jesus on these problems. Some of these problems are wealth, poverty, land, war, labor, capital, civic corruption, citizenship, crime, race problems, and child labor.

The work of administration was found to be equally as carefully handled as that of nstruction. Your Committee found that President MacKenzie had his hands on every department, being as familiar with each detail belonging to the department in charge of the Trustees, as with every item under the care of the Faculty. He not only sees that the faculty work is of a high order, but also that that of the Trustees is looked after with equal thoroughness, himself being Chairman of the Board. The business office of the college adjoins that of the President and is under his daily inspection and direction. In the office, nothing is taken for granted; nothing is trusted to memory; everything must stand the test of figures and be recorded.

The history of Elmira College during the past few years, as related to this body has been a story of remarkable development along every line of activity and yet your Committee of this year feels, that the whole story has not been made known.

When a seat of learning increases 200% in a dozen years, when it compels a constituency from the best and most cultivated element of human society, when its graduates are sought for as teachers by institutions all over the land, months before being graduated, when every available inch of space is taken and no more students can be admitted, there must be some inspirational force behind such advancement that cannot be put into writing. These are some of the conditions at Elmira College, which make it impossible for your Committee to do justice to what it discovered in that historic institution by presenting a written report.

The plans of an architect for four much-needed new buildings were shown your representatives during their visit—a Science Hall, a Library, a Gymnasium and a Dining Hall. It is difficult to say which of these buildings is most essential. According to President MacKenzie, the only way to know that is to build them all. These buildings placed on the campus would solve many a grievous problem for this institution of such remarkable recent expansion and advancement.

For over half a century this Synod has had pleasant relations with Elmira College, but has never done anything to advance its interests in a material way. It is true that this body has in a generous and patient spirit annually passed resolutions and adopted recommendations touching the college. Why may not the Synod, without a formal recommendation from its Committee, now begin a movement toward the erection of these buildings, by constructing on the campus at Elmira a much-needed library at a cost not to exceed $40,000, to be known as Synod Hall or Synod Library?

The Committee on the Presbyterian Brotherhood presented the following report which was accepted and its recommendations were adopted:

In preparing this report for Synod we find there is a very inadequate understanding of what the Brotherhood is.

Your Committee tried to get in touch with each church of the Synod. From these we were to receive reports and tabulate them. We were also expected, so far as opportunity offered, to explain the aims of the Brotherhood, give encouragement where possible and form new Brotherhoods.

Conditions have been more systematically canvassed in some Presbyteries than in others and therefore the reports vary accordingly. In the Presbytery of New York out of 58 churches, 22 have reported. These reports reveal many active Brotherhoods, many men's leagues or clubs and upon the whole a rather encouraging indication of church activity on the part of the men. There is also expressed a desire for further light on the Brotherhood and a willingness to share any advantages that may be hidden in it, if only they could be revealed.

In Long Island Presbytery, only three churches, Port Jefferson, Islip and Center Moriches report organizations.

In Nassau Presbytery, only two churches report organizations, Babylon and Astoria

In Brooklyn, most churches have some form of Men's organizations and a strong sentiment in favor of organizing Men's Bible Classes. There are Brotherhoods at Arlington and Grace Churches. There are many strong, Men's Bible Classes in the city, but not much enthusiasm over the Brotherhood idea.

Albany reports ten men's agencies. Of these five are clubs and five are Brotherhoods. With a little effort it is hoped each church may have a Brotherhood.

Troy reports twelve men's agencies. Of these nine are leagues or clubs and three are Brotherhoods. But the large number of men interested in these twelve churches shows how helpful are such men's organizations.

Westchester sends in but one report and that a very encouraging one from Mt. Kisco.

Boston reports thirteen men's agencies. Of these, eight are leagues or clubs and five are Brotherhoods.

Hudson reports twelve men's agencies. Of these, ten are leagues, clubs or alliances, and two are Brotherhoods. The outline of work undertaken by these men indicates a very broad interest in civic and social affairs as well as in the special work of the church.

No doubt many other ministers could give much better reports of valuable work done by the men of their churches but we have been unable to learn of it. Such work will no doubt be reported next year when the aims and value of the Brotherhood become a little more intelligently known.

All this reveals there is a desire on the part of the men of the church to do their full share of the Church's work if only it can be made clear to them that there is something they can effectively do. Their one demand is that whatever is presented to them must show the possibility of immediate and effective results. They want something that will enable them to do more efficiently and expeditiously what they are at present trying to do. As soon therefore as they see that the Brotherhood is not a new organization, not something added to what is already in existence, but that it is a means of making all existing men's agencies more effective, filling them with more vital life, there is no doubt but that the Brotherhood will be enthusiastically welcomed and come to be one of the strong, aggressive agencies of the church.

Fully believing this will be so the Brotherhood Committee at the last General Assembly prepared a report setting forth just what the Brotherhood is and what it may do for the local church. This was done in the hope that it might be used as a sort of campaign document to stimulate existing men's organizations and show how all the men of our church may be brought into active co-operation with the great interests of the Kingdom of Christ.

In view of the above we earnestly recommend: 1. That each minister and elder carefully read the Brotherhood report as found in the Assembly Minutes, pages 122–125.

2. That the attention of the Chairman of Synod's Committee on Brotherhood be called to the General Assembly report as found in the Minutes, pages 122–125.

3. That the attention of Stated Clerks of Presbyteries be called to the blanks to be sent out by them and prepared by the Chairman of the Presbytery's Committee on the Brotherhood.

4. That the attention of the elders be called to the request that each Session "endeavor to organize a men's society."

5. That Synod's Committee for the ensuing year be, Rev. Dr. J. Milton Thompson, Chairman, Ledyard Cogswell, Jr., Henry A. Hompe, W. L.

Hochridge and Rev. Messrs. Benjamin O. Satterwhite, James P. Gillespie, Gurdon H. Eggleston.

6. That the sum of $14.11 be appropriated to pay the necessary expenses incurred by the Committee during the past year.

The report of the Nominating Committee of the Womans' Synodical Society of Home Missions was presented, accepted, and the Nominations were ordered printed in the Appendix of the Minutes.

Rev. Rice V. Hunter, D.D., was appointed Chairman of the Committee on Evangelistic work. The Committee was allowed a maximum of one hundred and fifty dollars to meet its necessary expenses during the coming year.

In view of the action of Synod regarding the transfer of the Church of Jefferson from the Presbytery of Albany to that of Otsego, it was ordered:

That the transfer shall take effect whenever the Presbytery of Otsego shall officially notify the Stated Clerk of the Presbytery of Albany of its approval of this transfer.

The Committee to Nominate Visitors to Colleges and Seminaries presented the following report which was adopted:

University of New York: *Ministers.*—Charles G. Ellis, Robert G. Leetch, Benjamin T. Marshall; *Elders.*—Edwin A. Slosson, Carroll D. Parry.

Hamilton College: *Ministers.*—John R. MacKay, Ebenezer B. McGhee; *Elder.*—Dr. T. H. Farrell.

Auburn Seminary: *Ministers.*—Albert Evans, Ralph W. Brokaw, David H. Craver; *Elders.*—A. S. Stothoff, Thomas E. Blossom.

In regard to the matter of Presbyterian students in non-Presbyterian Institutions referred to our Committee we recommend:

For the Committee consisting of representatives of our New England Churches to consider the needs of Presbyterian students in the Colleges and Universities in those States:

Ministers.—James G. Dunlop, D.D., James Todd, D.D.; *Elder.*—Dr. Miles Martin.

For the Committee to confer with the First Presbyterian Church of Ithaca, with the view of devising and putting into execution, if the way be clear a plan for the Spiritual Oversight of Presbyterian Students in Cornell University and other educational institutions in that City:

Ministers.—George B. Stewart, J. Frederick Fitschen, Jr., and *Elder.*—Whitman H. Jordan, M.D.

The Committee to Nominate the Trustees of Synod and the Examiners of Elmira College reported and the following persons recommended were duly elected by ballot:

Trustees of the Synod: Rev. John F. Carson, D.D., Rev. Francis S. Haines, and *Elders.*—William Thompson and Clarence G. Seward for the term expiring in 1912.

Examiners: Rev. Charles A. Richmond, D.D., Rev. J. Wilford Jacks, D.D., Prof. Ezra J. Peck, for the term expiring in 1912; Rev. John W. Ross in place of Rev. Duncan Cameron, whose term expires in 1910; Rev. Henry A. Porter in place of Rev. George D. Miller, D.D., whose term would expire in 1911.

The Committee on Temperance presented its report which was accepted and its recommendations were adopted as follows:.

The Presbyterian Church in the Synod of New York is doing valiant battle against that monstrous foe of real liberty, the legalized liquor traffic. The reports which come to your Committee from the Presbyteries indicate an encouraging and growing sentiment in favor of temperance, and all tell of gratifying progress in the movement for the complete suppression of the saloon and other agencies that traffic in intoxicants. It is a matter for rejoicing that our churches are taking their share in the creation of sentiment favorable to no-license, and in numerous instances have assumed the leadership in local-option contests now taking place in many towns within the bounds of Synod.

The Temperance Committee of the Presbytery of Westchester reports, that sixteen of the nineteen towns of Westchester County will submit the question of license or no-license at the polls this fall. In other parts of the Synod there is equally active interest in local option, and optimistic anticipation as to the outcome of the fight against an enemy already legally banished from 340 towns in this State. While this movement has assumed such splendid proportions, we would not overlook the fact, that the traffic still possesses tremendous power and though in many places clearly, and we think hopelessly, on the defensive, it still manifests amazing strength and resourcefulness. We would emphasize the necessity of constant vigilance on the part of our Churches in this warfare, and the wisdom of co-operation with other churches and temperance agencies, where a combination of such forces would insure an increase in strength and greater effectiveness in the conflict with a common foe. In this connection we would mention the Anti-Saloon League and suggest that as far as possible our Churches encourage, support and co-operate with this agency, which holds itself definitely to the task of extending dry territory, and which, on account of its omnipartizan and inter-denominational character, makes it possible for those composing the temperance forces to unite, regardless of political or religious affiliations, for the overthrow of the legalized liquor traffic.

A feature of temperance work which is of present interest and deserves particular mention, is the growing sentiment in favor of the extension of local-option to cities. The conviction, that the cities as well as the towns of our state should have this right as respects the liquor traffic, is taking hold upon the minds and consciences of an increasing number of men. We believe the Synod of New York should put itself on record as favoring the modification of the "Liquor Tax Law" in the following respects:

Those engaged in retail liquor traffic should be required to renew the consents of residents, adjacent to places in which the traffic is carried on, and who are within the distance specified by law, with each issuance of a liquor tax certificate, whether in the instance of renewal of a former certificate or in the instance of the issuance of a new one.

Another modification which would tend for a better observance of the liquor tax law on the part of those in the business, would be the application of the revocation feature as directed against the place where the traffic is carried on, in prohibiting the further use of the place where the violation occurred, for a similar business, for the period of at least one year. This penalty should apply to any violation of law, as well as to disorderliness and gambling as the statute now requires. In the City of New York the special problem confronting the Churches in connection with temperance work, is that of an effective enforcement of the Sunday closing laws.

Good men entirely familiar with the situation, are divided in opinion as to the best thing to be done under such conditions of utter disregard for law.

Some feel that the law as it now stands violates the principle of home rule, in that it expresses a minority sentiment in the city, and who believe and affirm that the law should be so modified as to permit the opening of saloons for business during certain hours on Sunday. Others equally familiar with the situation affirm, that those responsible for its enforcement have it within their power to make the Sunday closing laws effective, and are therefore opposed to any yielding to the sentiment of that element in the metropolis which has no sympathy with our traditions as to the Sabbath, and whose will, if carried out, would be the further secularization and desecration of our day of rest. Your Committee believes that the attitude of the Synod of New York toward this matter should be that of vigorous protest against the negligence of those charged with the enforcement of these Sunday closing laws, and the giving of earnest support to any movement that promises victory in this struggle for law enforcement under the existing statute.

In closing this report we desire to express our gratitude for the earnest and courageous position taken by the ministers and laymen of our Church, in doing battle with this enemy of God and man.

Your Committee recommends:

1. That our Churches exercise their teaching function in promoting knowledge of the effects of alcoholic indulgence, and in emphasizing the latest facts of physiological deterioration, as well as the inevitable moral injury, consequent upon the continued use of intoxicants.

2. That Pastors inform themselves with respect to the requirements of the liquor tax law, regulating the submission of the question of license or no-license at the polls, and that as far as possible they interest the people of their respective communities in availing themselves of the privileges of local-option.

3. That a Temperance Committee of five be appointed in each church in Synod, two members at least to be members of the session, to promote temperance sentiment in the church and sabbath school. Also to act as a medium by which Presbyterial Committees on temperance may keep in touch with the temperance situation in the churches of their respective Presbyteries.

4. That Presbyterial Committees on temperance co-operate with the General Assembly's Committee on temperance, in the use of the literature and agencies provided by it,and that they encourage their churches to contribute to the work of this important committee.

5. That we approve the work of the Anti-Saloon League, and rejoice in the wide spread interest it has awakened in temperance, and in what it has accomplished in securing righteous legislation and law enforcement.

6. We approve all effort on the part of the legislature to effect the modification of the liquor tax law in the following respects:

a. That renewal of consents shall be required with the issuance of a liquor tax certificate, whether in the instance of renewal or in the instance of the issuance of a new certificate, to do business in a place for which consents had formerly been obtained.

b. That the revocation of a liquor tax certificate for any violation of the liquor tax law, as well as for the two causes now specified, namely: gambling and disorderliness, shall operate to effect a discontinuance of the traffic in that building for the period of one year.

c. That as a matter of fairness, local-option should be extended to the cities of the State of New York.

7. That in view of the attempt at Albany last winter to legalize the open saloon on the "Lord's Day," and in view of possible like attempts, the Synod of New York places itself on record as opposed to legalizing the saloon anywhere, at any time, and especially where it involves the desecration of the "Lord's Day."

The Rev. Alexander Jackson, D.D., presented the cause of the Ministerial Sustentation Fund. The following action was taken in this connection:

Whereas, the "Ministerial Sustentation Fund," in accordance with the instructions of the General Assembly, has been incorporated under the laws of the State of Pennsylvania, and is now one of the regular chartered and legalized institutions of our church; and

Whereas, there is no obligation resting upon the Church that is more sacred and tender than the obligation to care for the aged and disabled

ministers and their families, who, in order to serve the Church, have given up the opportunity to provide for their old age; therefore,

Resolved, That Synod hereby commends this cause to the sympathy and co-operation of the ministers and sessions of our Churches; and

Resolved, That this cause be laid on the conscience of Christian men and women who have been blessed of God with financial prosperity, that they may support it with liberal gifts as they may have been blessed, and that it may be remembered by them in making their wills.

Rev. William P. Swartz, Ph.D., presented the following report upon the work among the Freedmen, which was accepted:

The Board began the year under conditions which required the greatest heroism, economy and retrenchment. They did not relinquish any of the work in hand, but they made no appropriation for expansion. To every appeal from the field for aid for new work, they were obliged to say, "We cannot." And yet as pastors also took upon themselves the extra work of teaching, there has been an increase of nine schools and more than a thousand pupils with no extra expense to the Board. During the year eighteen churches became self-supporting. The total receipts of the Board from all sources were increased $13,284.55, while the Negroes increased their contributions $14,983.76.

The comparison becomes more significant when we remember the 1,321,386 communicant members of our church only increased their annual church offerings for this cause $2,026.43, but the 24,324 negroes increased their total giving to $14,983.76. Surely the negro is responding magnificently to all the white people are doing, in his behalf.

These results should be kept before the Churches. Notice the emphatic words with which the Board closes its report to the General Assembly:

"The Board of Missions for Freedmen is single-hearted in its purpose. It desires to obey God. It has to do with the colored man as a brother in distress; as a fellow-human being needing help; as an immortal soul needing to be saved.

It answers affirmatively the question: 'Am I my brother's Keeper?' It recognizes the command of our Great Captain: 'Go teach all nations!' It accepts the obligation contained in the Scripture statement: 'Ye that are strong, ought to bear the burdens of the weak.' It hopes and desires that all of the people, for whose good it labors, will be made better and not worse; will be led out of moral darkness into the light of the gospel of Christ, and in their daily lives will learn to walk humbly, do justly, love mercy, fear God, and keep His commandments."

In an article by Booker T. Washington upon the condition of the negro, and his relation to the problems of the southern states and of the country, the fact of *his citizenship* is strongly emphasized; and this great negro educator records with gratification, that the white people of the South recognize splendidly the solidarity of interests of all the people, white and

black. For the negroes' well being and continued progress are essential to the welfare of the Republic." In our dealing with the negro problem, an enlightened patriotism makes the same demands as Christianity makes in his behalf. It is impossible for Christians to remain long indifferent, for *the negro is our neighbor*, and nothing which concerns him can be foreign to us. To disregard the influences that make for his destruction is to be blind to our own danger. He who is asleep here is no wiser than was Casey in the twelfth story of his New York flat. Cries of Fire! Fire! just outside his flat door aroused him from his sleep. He was called upon to escape. "Where is the fire," he asked; and they said, "On the second floor, and it is gathering force rapidly." But Casey said, "Oh, that is a long way off, ten floors below us," and he turned over to sleep and to perish. Though the negro is below us, we must ever be alert to the fact that he is our neighbor. Safety demands that we save him; the great commandment requires us to love him.

Your Committee feels, therefore, that in view of these conditions and circumstances, one of the first duties of our churches is to make the people recognize this solidarity of interests; though we be of two races, we are one nation; though we be of two colors, God has made of one blood all the races and nations for to dwell upon all the face of the earth.

The negro has remarkable capabilities and possibilities. In the fierce competition of this race with all the races that are being poured in upon the American coast from every country and tongue of Europe and of Asia, he sturdily holds his own and increases. He increases in number; the four millions of negroes at the close of the war are now more than ten millions. Then they were penniless, without habits of thrift, without a proper appreciation of values, without training in citizenship, and yet, if Booker T. Washington is right, a higher percentage of negroes than white people now own their own homes, and the homes owned by negroes are without debt in a higher percentage than the homes owned by the white people.

On other occasions the advocate of the negro has held up the exceptional individual like Frederick Douglas, Booker T. Washington, and Robert Smalls. But now we must recognize the magnificent advancement of the race masses, their rapid increase in wealth and in intelligence, their growing morality.

With all this advancement, the work is only well begun. Every effort, and every agency, which can co-operate, must bear its share of the work, but your Committee desires again to emphasize its conviction that our people ought to concentrate their work more and more through our Board of Freedmen. Some single schools are expending nearly or quite as much as our Board expends in all its work. They work with a thousand or two. Our Board deals directly with more than fifty thousand in its schools and churches. We are entirely ignorant of any agency, which is doing so much good, dollar for dollar. It is our agency. The work is carefully supervised.

The total revenues of the Board last year were $185,513.58. If all this sum had been spent in education and nothing else, it would have meant for our 14,580 pupils, $12.72 each. New York spends more for each scholar

in its public schools. But this sum supported also three hundred churches and nearly as many ministers. If the whole had been spent upon the churches alone, it would have made about six hundred dollars a piece; but not only were the schools maintained, and the churches supported, but all the administrative work of the Board was covered by it. As a church, we may well be proud of our Board; we have given so little; it is accomplishing so much.

"In looking back over the year that is just passed, and over the work that has been done and is being done by our branch of the great church of the Living Christ toward the education and evangelization of the colored people of the South, we believe we have made and are yet making a distinct contribution toward the ultimate proper solution of a great and complex problem. This great problem has twice reached up, and touched, and changed the Constitution of the United States. It touches the Constitutions of the various states in which these people are massed by the millions. It touches political and social life. It touches commerce and trade, capital and labor; and is closely interwoven with almost everything that affects the life and prosperity, and possibly the perpetuity of our nation.

Happily the province of our Board is not to concern itself specifically with any one of these different phases of this mighty problem; and yet every one of them may be brought nearer to their true solution by the kind of work which this Board is called on to perform."

The committee makes no recommendations: Except that we endorse our Freedmen's Board as the very best agency for the work and gifts of the Presbyterian Church. In 1907, when the Synod of New York reported gifts of $31,000, Synod resolved to come up to the call of the General Assembly and increase its gifts for this work until they reached $60,000.00. But out of that noble resolution, your committee can report only a steady progress backward. The total gifts reported from this Synod in 1908 were $20,518, and in 1909 still less. If we do not do for these people, there is One, who will do for them. When Peter fled from Rome to escape suffering and persecution, he met the Master going into Rome, and when he asked, "Where go'st Thou, Quo vadis," the Lord said,"I am going to Rome to be crucified again for you." God set these people free, and if the people of America, and the members of the churches fail to hear their cries, Christ will come, for He does hear.

The Judicial Commission in the case of certain Complaints made by Rev. John Fox, D.D., and others against the action of the Presbytery of New York reported the following as their finding and the Moderator declared the same to be the final judgment of the Judicatory to be entered upon the Minutes as such:

The Judicial Commission appointed by Synod to consider the complaint of members of the Presbytery of New York against the Presbytery,

in the matter of a recent examination and ordination of a candidate for the gospel ministry, find the following facts:

Certain candidates were first examined for licensure in April, 1909, and their examinations were not sustained. A Committee of Presbytery was appointed to confer with them and upon their report so recommending, these candidates were again examined in June 1909, and their examinations were this time sustained by a majority of Presbytery. A minority, however, filed a protest against the licensure of the candidates. One of the candidates having later received a call to a church, applied in October for ordination and installation. Presbytery decided by a majority vote to accept the sustained examination for licensure in lieu of an examination for ordination and to proceed to ordination. A minority entered a formal protest against ordination without re-examination and a notice of complaint to Synod. The ground of this protest and complaint is, that the former examination of the candidate awakened grave doubts as to his views on certain fundamental doctrines and on this account they desired further opportunity to examine him. In their protest and complaints, the complainants recite somewhat fully the phases of the former examination about which they have doubts. To the protest of the minority, the majority answer specifically that while admittedly the first examination of the candidate was unsatisfactory, yet subsequently in his second examination and papers connected therewith, he largely cleared away the doubts in their minds and they were satisfied that his doctrinal views conformed substantially with the Word of God and the standards of the Church.

On the facts presented the Commission finds as follows:

1. Both the complainants and respondents in their statements and claims hold to the Word of God and the standards of the Church and they appear to have reached divergent conclusions from a different opinion of the facts of the examination, rather than from any difference of opinion as to the requirements of the standards. This relieves the case of much of its gravity, since both the complainants and respondents seem to be zealous to maintain the standards of the Church.

2. The Judicial Commission has weighed carefully such facts in regard to the views of the candidate as are before it and has reached the conclusion that while admittedly some of the statements of the candidate, especially in his first examination, are open to doubt, or are positively objectionable and so far forth the complainants have ground for their complaint, yet the modified views presented by the candidate, in his second examination and papers filed therewith, form a fair basis for the opinion of the majority that his views conform to the standards of the Church. On the question whether the examination should be sustained or not, the Presbytery is primarily the judge and has decided by a majority vote to sustain it. This Commission does not find sufficient ground to justify a reversal of this decision.

3. Presbytery having decided that the examination of the candidate should be sustained, was within its rights in deciding to ordain the candidate without further examination, but in view of the lapse of time and of the

protest of a considerable minority, the Commission believes it would have been courteous to have conceded the request of the minority.

4. The refusal of Presbytery to postpone the ordination until after the complaint had been heard by Synod does not conform to the Spirit at least of Chapter IX, sections 86 and 89 of the Discipline.

5. By agreement of both the complainants and the respondents, the complaint that the Presbytery refuse to send certain papers to Synod disappears, because Presbytery subsequently reconsidered its action and transmitted the papers in question.

6. The foregoing decisions of this Commission do not call for any further action on the part of Presbytery.

DAVID F. BONNER, *Moderator*
GEORGE W WARREN, *Clerk.*

The Rev. Judson Swift, D.D., presented the interests of the American Tract Society.

In this connection the following action was taken:

Whereas, the Synod of New York heartily approves the work carried forward by the American Tract Society, and hereby calls attention to the large and increasing quantity of Christian literature it has published in one hundred and seventy-four languages, dialects and characters; and *Whereas*, it believes this literature is indispensable in successfully prosecuting the work in both the home and foreign mission fields; and *Whereas*, it desires especially to emphasize the need of this literature for the immigrants, and for the Spanish-speaking people,

Resolved, That the Synod congratulates the Society upon its thorough reorganization, the reduction of its administrative expenses by fully one-half; its deliverance from the embarrassment of a large floating debt, thereby increasing both its efficiency and usefulness; and the Synod calls attention to the repeated deliverances of the General Assembly upon the necessity of the Tract Society's work, and its strong appeal to the Pastors and Churches to support it, and urges that each congregation be given an opportunity to make an annual offering in behalf of this time-honored and efficient Gospel Agency.

The Rev. John Fox, D.D., spoke in behalf of the American Bible Society.

The following Minute was then adopted:

In view of the facts brought to our attention by Dr. Fox, concerning the essential relation of the circulation of the Scriptures, to the progress of Christ's World Wide Kingdom; and in view of the constant recommendation of the General Assembly that this Cause be included by the Churches among the regular objects of our benevolence;

Resolved, that this Synod earnestly commend to the generous support of all our churches, the work of the American Bible Society and especially its

present effort to meet the conditions of a large gift that has been offered to the Society by Mrs. Russell Sage.

The Woman's Home Missionary Society of the Synod presented the following report which was approved:

Our Constituency has not been weary in well doing, 681 societies with a membership of more than 25,000 have conscientiously done a great work for Christ and the Church, 678 meetings have been held costing much earnest thought and skillful preparation. The results have been great. The grand total of $63,108.79 in cash, has been contributed. To the Emergency Fund, to aid teachers, $260.50 has been given. Young Women's Societies and Bands have raised $5,451.45 and Christian Endeavor Societies $4,729.95. The number of Sabbath Schools contributing is 240. The total offerings of the Synodical Society from all sources have been $79,876.67. 81 Study Classes have been conducted, availing themselves of the admirable Study Courses prepared by our Board. 4,893 copies of the *Home Mission Monthly* and 2,058 copies of *Over Sea and Land* are being taken. One hundred thirty "Cradle Roll Tens" are reported. The payment of ten cents entitles any child under six years of age to be a member and the money goes to the establishment of kindergartens among foreign speaking children.

Fifty-two teachers are supported wholly or in part, and two hundred and fifty-nine scholarships maintained. We sustain thirty teachers among the Freedmen. Buildings have been erected, boxes have been sent to families and schools.

Friendly, loving hands for the sake of our Master, have made the touch of our Society felt all over our beloved land. In brief, we trust, between the lines of this report, you may gather something of the self-sacrificing Christ-like Spirit which has animated both old and young in our Society during the year just closed.

In connection with the approval of the report, the following Minute was adopted by a rising vote:

Resolved, that the Synod expresses its satisfaction and pleasure in receiving the report of the Womans' Home Missionary Society of the Synod of New York, and that the Synod congratulates the women on the work done and commends the zeal and the efficiency they have shown.

The Committee to collate the reports of the Committees on the records of the Presbyteries reported, recommending that the records of the following Presbyteries be approved: Albany, Binghamton, Boston, Brooklyn, Buffalo, Cayuga, Champlain, Chemung, Eastern Persia, Genesee, Geneva, Hudson, Long Island, Lyons, Nassau, New York, Niagara, North River, Otsego, Porto Rico, Rochester, St. Lawrence, Steuben, Syracuse, Troy, Utica, Westchester.

That the records of the Presbytery of Columbia be approved with the following exception, that in the matter of the dissolution of a pastoral relation, no mention is made of any Commissioner from the Church of Ashland having been heard.

The records of the following Presbyteries were not presented Chile, North Laos, Siam.

The report of the Collating Committee was approved.

The Treasurer was authorized to pay the usual salaries and expenses.

The Committee on Leave of Absence reported that the following members had been permitted, for adequate reasons, to withdraw before the close of the Sessions and the report was approved:

Presbytery of Albany: *Minister*—George K. Fraser; *Elders*—Edgar C. Leonard, Albert McHarg.

Binghamton: *Minister*—A. Cameron MacKenzie; *Elders*—Grant Sullivan, Ernest N. Christopher, M.D.

Boston: *Minister*—James Todd; *Elder*—George H. Jacques.

Brooklyn: *Minister*—John F. Carson.

Buffalo: *Ministers*—Louis F. Ruf, John W. Ross, Henry Ward; *Elders*—Borden J. Cole, J. A. Johnson, J. A. Hobbie, Bartholomew L. Namenyi.

Cayuga: *Elder*—John Gilmore.

Columbia: *Elder*—James Jackson.

Geneva: *Minister*—William W. Weller; *Elders*—Whitman H. Jordan, M.D., Cheney P. Whitney.

Hudson: *Elder*—J. Harvey Hanford.

Long Island: *Minister*—Thomas Coyle.

Lyons: *Minister*—Theodore S. Day.

New York: *Ministers*—Francis E. Marsten, David G. Wylie, John R. Mackay.

North River: *Ministers*—T. Darlington Jester, R. Clarence Dodds, John W. Jordan; *Elders*—Backus Hoag, Walter P. Millard, C. D. Bloomer.

St. Lawrence: *Minister*—James Robertson.

Steuben: *Minister*—Evan R. Evans.

Syracuse: *Ministers*—Thomas A. Fenton, Walter R. Ferris; *Elder*—Albert R. Walker.

Troy: *Minister*—C. Waldo Cherry; *Elders*—Samuel Hutchinson, Edward W. Arms.

Utica: *Minister*—J. Howard Hobbs; *Elder*—Benjamin A. Waldron.

Westchester: *Elders*—Ralph E. Prime, Frank B. Hickey.

The following Minute was unanimously adopted by a rising vote:

The Synod of New York, assembled in Twenty-eighth Annual Session at Johnstown, N. Y., desires to express its hearty thanks to the Pastor of this church and the Committees associated with him for the splendid entertainment and complete provision made for the welfare and enjoyment of the members of this body. The happy arrangement of the program and the expedition with which its various features were carried through, the high character of the addresses given and the abundant hospitality provided, made this meeting of Synod a most memorable one for the pleasure and profit derived by all who have attended.

We express our thanks to the members of the Colonial Club for their generous act in placing their beautiful Club house at the disposal of the members of Synod during their stay in this city and for the delightful reception given to us by the members of the club on Wednesday evening, October 20th.

We desire also to record our grateful appreciation of the generous and wholesouled hospitality of the members of this congregation and city, who opened their homes to our body; to the women of this church and the United Presbyterian church for the faithful and abundant ministration with which they provided for Synodical Sustentation and to the members of the Transportation Committee for the way in which they facilitated both our entrance and our departure; and to all those who have helped to make our session interesting and uplifting.

The several Standing Committees were called, and having no further business to present, were discharged.

The Roll was called and the following members were recorded as absent without the permission of the Synod:

Presbytery of Albany: *Elder*—James W. Green.
Brooklyn: *Minister*—John E. Adams.
Buffalo: *Minister*—George S. Swezey.
Hudson: *Elders*—Ira G. Corwin, T. Clement Wood, M. D.
New York: *Elder*—Robert Wallace.

Rev. Charles McKenzie, chairman of the Committee of Arrangements, addressed the Synod in a few fitting remarks.

Devotional Services were conducted by the Vice Moderator. Recess was taken until 7:30 P. M.

THURSDAY, October 21, 7:30 P. M.

A popular meeting was held devoted to the interests of the Sabbath School. Addresses were made by Rev. J. Valdemar Moldenhauer and Rev. M. Woolsey Stryker, D.D., President of Hamilton College.

The Committee of Arrangements was authorized to print for distribution, the popular addresses of Wednesday and Thursday evenings.

The remaining Minutes were read and approved.

The business having been completed, the Synod adjourned to meet in the Brick Church of Rochester, on Tuesday, the eighteenth day of October, 1910, at half past seven o'clock, P. M.

Concluded with prayer and the Apostolic Benediction.

DANIEL A. FERGUSON,
Permanent Clerk.

ATTEST:
J. WILFORD JACKS,
Stated Clerk.

Appendix.

I. REPORTS OF THE PRESBYTERIES.

I. **The Presbytery of Albany** consists of sixty-six ministers, and has under its care fifty-one churches.

Ministers received:

April 20, 1909, Rev. John Gordon, D.D., from the Presbytery of Washington City; Rev. John McNab from the Classis of Albany; Rev. George W. Newman from the Presbytery of Niagara;

June 15, Rev. Charles Franklin Shaw from the Presbytery of Elizabeth; Rev. Donald G. Campbell from the Presbytery of Benicia.

Pastoral relations dissolved:

April 30, 1909, between Charles A. Richmond, D.D., and the Madison Avenue Church, Albany;

September 21, between Rev. Howard Cornell and the Stephentown Church.

Installations:

April 27, 1909, Rev. John McNab over the First Church of Saratoga Springs;

May 12, Rev. Norman McLeod over the New Scotland Church;

June 30, Rev. Chas. Franklin Shaw over the Madison Avenue Church, Albany.

Ministers dismissed:

December 8, 1908, Rev. William H. Adams to the Presbytery of Columbus;

April 20, 1909, Rev. David C. Davies to the Presbytery of Troy; Rev. N. Foster Browne to the Presbytery of Niagara;

June 15, Rev. A. Willard Cooper to the Presbytery of Siam; Rev. Donald G. Campbell to the Classis of Schoharie.

Deaths:

March 12, 1909, Rev. Henry P. Hamilton, D.D., at Stillwater, N. Y., aged 71 years;

May 15, Rev. J. Walter Sylvester, D.D., at Wilton, N. H., aged 40 years.

II. **The Presbytery of Binghamton** consists of thirty-six ministers and thirty-two churches.

Ministers received:

October 13, 1908, Rev. C. Davis Van Wagoner from the Presbytery of Utica;

April 19, 1909, Rev. J. Cadog Hughes from the Presbytery of Utica;

May 6, Rev. Harry C. White from the Presbytery of Union.

Minister re-instated:

April 20, 1909, Rev. Charles J. Moon.

Pastoral relations dissolved:

October 25, 1908, between Rev. David F. Bonner, D.D., and the Church at Marathon;

December 10, between Rev. Wilmot A. Carrington and the Church at Bainbridge.

Installations:

October 27, 1908, Rev. C. Davis Van Wagoner over the Church at Whitney Point;

December 10, Rev. David F. Bonner, D.D., over the Church at Endicott;

December 22, Rev. Wilmot A. Carrington over the Church at Marathon;

May 6, 1909, Rev. Harry C. White over the Church at Bainbridge;

May 18, Rev. J. Cadog Hughes over the Church at Windsor.

Ministers dismissed:

April 20, 1909, Rev. Charles J. Moon to the Presbytery of Lackawanna;

September 20, Rev. Joseph Hackney Colclough to the Presbytery of Newton, and Rev. James M. Simonton to the Presbytery of New York.

Death:

July 16, 1909, Rev. William Wylie, at Newbury, Vermont, aged 67 years.

III. **The Presbytery of Boston** consists of sixty-one ministers, forty churches, and has under its care six candidates.

Ministers received:

December 21, 1908, Rev. Samuel W. Steckel from the Presbytery of Philadelphia; Rev. Edward E. Weaver from the Presbytery of Transylvania;

April 20, 1909, Rev. Philip A. Schwarz from the Presbytery of Nassau; Rev. Daniel J. Macdonald from the Presbytery of Alameda (Canada);

April 21, Rev. James A. Matheson from the Presbytery of Monmouth; Rev. Edward C. Winslow from the Suffolk North (Mass.) Association of Congregational Ministers;

July 12, Rev. Luther B. Plumer, LL.D., from the Presbytery of Newton;

October 5, Rev. Anderson Crain from the Presbytery of Omaha; Rev. Allen McD. Paterson from the Presbytery of Troy.

Candidate taken under the care of the Presbytery:

October 6, 1909, Archibald N. MacDonald.

Candidate licensed:

December 21, 1909, Paul H. Hopf.

Pastoral relations dissolved:

October 29, 1908, between Rev. Edward Eells and the First Church, Fall River;

November 9, between Rev. James B. Dare and the Lonsdale Church;

December 21, between Rev. Nathaniel J. Sproul and the First Church, Quincy; between Rev. Duncan Salmond and the First Church, South Framingham;

March 1, 1909, between Rev. Arthur N. Thompson, D.D., and the First Church, Haverhill.

Installations:

October 21, 1908, Rev. John D. MacKenzie over the First Church, Barre;
October 22, Rev. George Macarthur over the Graniteville Church;
October 28, Rev. Wm. Wallace Iliffe over the First Church, Brookline;
January 7, 1909, Rev. Nathaniel J. Sproul over the First Church, Newport;
January 14, Rev. Duncan Salmond over the First Church, Antrim;
January 19, Rev. Joseph S. Gibb over the First Church, Waltham;
February 18, Rev. Samuel W. Steckel over the First Church, Providence;
May 6, Rev. James A. Matheson over the First Church, Quincy.

Ministers dismissed:

November 9, 1908, Rev. James B. Dare, to the Presbytery of Elizabeth; Rev. Frank Willcock to the Presbytery of Otsego; Rev. Gerhart A. Wilson, D.D., to the South Essex (Mass.) Association of Congregational Ministers;
March 1, 1909, Rev. Arthur N. Thompson, D.D., to the Presbytery of Seattle.

Licentiate transferred:

April 20, 1909, Paul H. Hopf to the Classis of Long Island, Dutch Reformed Church.

Ministers deceased:

December 2, 1908, Rev. John J. Hall at Providence, R. I., in the 55th year of his age;
March 23, 1909, Rev. John Kirkpatrick, at Philadelphia, in the 62d year of his age;
September 20, Rev. John Moore at Boston, in the 80th year of his age;
September 24, Rev. John Lindsay Withrow, D.D., LL.D., at Boston, in the 72d year of his age.

IV. **The Presbytery of Brooklyn** consists of ninety-six ministers, forty-nine churches and has under its care twenty-four candidates.

Ministers received:

November 4, 1908, Rev. J. Howard Hobbs, D.D., Rev. Daniel W. Skellenger, D.D., and Rev. Sidney H. Barrett, from the Presbytery of Nassau, and Rev. S. Edward Young, D.D., from the Presbytery of Pittsburg;
February 22, 1909, Rev. John H. Kerr, D.D., from the Presbytery of New York, and Rev. Madison C. Peters, D.D., from the Calvary Baptist Church, New York;
April 26, Rev. Frank E. Simmons, from the Presbytery of Pittsburg;
May 24, Rev. Leland H. Tracy from the Presbytery of Porto Rico; Rev. Arthur T. Kurtz from the New York Conference Evangelical Association;
September 27, Rev. Benjamin E. Dickhaut from the Classis of New York.

Candidates taken under care of the Presbytery:

November 22, 1908, Henry E. Stamner and Leon M. Fornotoro;

May 24, 1909, Caesar Perna, Christopher Mercies;
September 27, James D. Bailey.

Candidates licensed:
November 23, 1908, Kenneth S. Guthrie, Ph.D., M.D.

Licentiates received:
February 22, 1909, Harvey Penn Vaughn and E. Frank Lee, from the Alabama Conference M. E. Church South.

Pastoral relations dissolved:
December 7, 1908, between Rev. H. H. Fisher, and the Prospect Heights Church;
February 22, 1909, between Rev. Warren H. Wilson, Ph.D., and the Arlington Avenue Church, and between Rev. Ira W. Henderson and the Irving Square Church;
March 1, between Rev. William Denman, D.D., and the Duryea Church;
April 26, between Rev. Anees T. Baroody, Ph.D., and the First Syrian Church; between Rev. Frederic Campbell, Sc.D., and the Westminster Church; between Rev. J. Howard Hobbs, D.D., and the First, Jamaica Church between Rev. Louis Nickse and the First German Church;
September 27, between Rev. Joseph MacInnes, and the Bensonhurst Church.

Ordinations:
March 9, 1909, Kenneth S. Guthrie, Ph.D., M.D., as an Evangelist;
June 2, E. Frank Lee, pastor St. Albans Church;
June 11, Henry Penn Vaughn as an evangelist.

Installations:
November 5, 1908, Rev. S. Edward Young, D.D., over the Bedford Church;
March 3, 1909, Rev. John H. Kerr, D.D., over the Arlington Avenue Church;
May 5, Rev. Edwin S. Bailey, D.D., over the Prospect Heights Church;
May 11, Rev. Frank E. Simmons over the Westminster Church;
May 27, Rev. Arthur T. Kurtz, over the Irving Square Church;
June 2, Rev. E. Frank Lee over the St. Albans Church;
September 30, Rev. Benjamin E. Dickhaut over the First Church, Jamaica.

Ministers dismissed:
November 4, 1908, Rev. Benjamin O. Satterwhite to the Presbytery of New York; Rev. Daniel H. Overton to the Presbytery of Nassau;
November 23, Rev. J. Howard Hobbs, D.D., to the Presbytery of Utica;
December 7, Rev. H. H. Fisher to the Presbytery of Los Angeles; Rev. Robert W. Anthony to the Presbytery of Cleveland;
February 22, 1909, Rev. Judson C. Swift, D.D., to the Presbytery of New York; Rev. William Gleysteen to the Presbytery of Peking; Rev. Ira W. Henderson to the New York East Conference of the M. E. Church;

April 26, Rev. Louis Nickse to the New York Classis of the German Reformed Church;

September 27, Rev. Joseph MacInnes to the Hudson Presbytery.

Churches enrolled:

November 4, 1908, First, Jamaica; First, Richmond Hill; St. Albans; Springfield; Forest Park.

Deaths:

February 24, 1909, Rev. Richard G. McCarthy, in Brooklyn, in his 68th year;

February 26, Rev. Theodore Ledyard Cuyler, D.D., LL.D., in Brooklyn, in his 88th year;

September 25, Rev. Charles A. Lador, in Woodhaven, Long Island, in his 70th year;

Rev. T. Calvin McClelland, D.D., was elected Stated Clerk in place of Rev. Frederick Campbell, Sc.D., resigned.

V. **The Presbytery of Buffalo** consists of sixty-five ministers, fifty-seven churches, and has under its care two licentiates, one lay evangelist and five candidates.

Ministers received:

December 8, 1908, Rev. Charles T. Shaw from the Presbytery of Lyons;

January 11, 1909, Rev. Eugene A. Ballis from the Presbytery of Otsego;

April 19, Rev. Newton S. Methfessel from the Evangelical Association;

September 27, Rev. Edward Mason, D.D., from the Presbytery of Saginaw, and Rev. William H. Boocock from the South Classis of Bergen Reformed Church.

Pastoral relations dissolved:

April 19, 1909, between Rev. Richard Earl Locke and the Calvary Church, Buffalo;

June 21, between Rev. Peter A. McDonald and Park Church, Buffalo;

September 27, between Rev. Oliver P. Devin and the Walden Avenue Church, Buffalo.

Ordinations:

April 19, 1909, Earl C. Hamilton and J. J. Weber.

Installations:

December 15, 1908, Rev. Charles T. Shaw over the Church at Jamestown; and Rev. Eugene A. Ballis over the Lebanon Church, Buffalo;

May 11, 1909, Rev. F. LeRoy McCauley over the Stanton Street Church, Buffalo.

Ministers dismissed:

December 8, 1908, Rev. Corliss B. Gardner to the Presbytery of Niagara and Rev. Charles R. Hamilton to the Presbytery of Manila;

April 19, 1909, Rev. Richard Earle Locke to the Presbytery of Jersey City, Rev. F. F. Blessing to the Presbytery of Philadelphia;

June 21, Rev. Peter A. McDonald to the Presbytery of Niagara;

September 27, Rev. Oliver P. Devin to the Presbytery of St. Louis, Rev. John W. Haman to the Presbytery of Chippewa Falls, Rev. Rudolph C. Stoll to the Presbytery of Niagara, Rev. J. J. Weber to the Presbytery of Cleveland.

Licentiate transferred:

September 27, 1909, R. L. Gress to the Presbytery of Niagara.

VI. **The Presbytery of Cayuga** consists of forty ministers, twenty-three churches, five licentiates and four candidates.

Ministers received:

January 18, 1909, Rev. Albert B. Scofield from the Presbytery of Wellsborough;

April 12, Rev. Howell Davies from the Cumberland Congregational Association of Maine; and Rev. Edward N. Kline from the M. E. Conference of Dakota;

May 12, Rev. Ansley B. Blades from the Presbytery of Northumberland.

Candidates taken under care of the Presbytery:

Edmund W. Twichell from the Presbytery of Niagara; Rufus D. Winegart from the Presbytery of Wooster; Edgar P. Carson.

Candidates licensed:

April 13, 1909, Edmund W. Twichell, Ernest W. Riggs, James A. Melrose, Nao Chika Ohno, George F. Hajjar.

Ordinations:

May 2, 1909, George R. Cromley and Andrew J. Lydall.

Installations:

January 19, 1909, Rev. A. B. Scofield over the Church at Meridian;

April 28, Rev. Howell Davies over the Church at Cato;

May 12, Rev. Ansley B. Blades over the Church at Union Springs.

Ministers dismissed:

November 7, 1908, Rev. Willis P. Hume to the Presbytery of Genesee;

April 12, 1909, Rev. Isaac Fleming to the Presbytery of Benicia, Rev. E. N. Quist to the Presbytery of Rushville;

September 28, Rev. George R. Cromley to the Presbytery of Portland.

Licentiates transferred:

April 12, 1909, Henry C. Nation to the Presbytery of Utica and John E Fleming to the Presbytery of Chester;

September 29, James A. Melrose to the Presbytery of Chippewa.

Death:

Rev. Edward Payson Willard at Cayuga, N. Y.

VII. **The Presbytery of Champlain** consists of eighteen ministers, twenty churches and has under its care one licentiate and one candidate.

Ministers received:

June 15, 1909, Rev. Adrian V. S. Wallace from the Presbytery of Westchester;

September 21, Rev. George Roberts, Jr. from the Presbytery of Jersey City.

Pastoral relation dissolved:

November 16, 1908, between Rev. Samuel Riddagh and the Church of Chateaugay.

Ordination:

April 13, 1909, Thomas B. Anderson.

Installations:

June 15, 1909, Rev. Adrian V. S. Wallace over the Church at Chateaugay;
August 24, Rev. Thomas B. Anderson over the Church at Keese's Mill.

Ministers dismissed:

October 18, 1908, Rev. James Provan to the St. Lawrence and Black River Association of Congregational Churches;
November 16, Rev. Samuel Riddagh to the Presbytery of Genesee;
December 18, Rev. Henry G. Margetts to the Presbytery of Steuben and Rev. James Greer to the Worcester Central Congregational Association;
May 3, 1909, Rev. Arthur Draces to the Essex County Congregational Association.

Church enrolled:

September 21, 1909, Keese's Mill.

Death:

August 8, 1909, Rev. Joseph Gamble, D.D., aged 66.

VIII. **The Presbytery of Chemung** consists of twenty-three ministers, twenty-one churches and has under its care one candidate.

Minister received:

April 20, 1909, Rev. Warren J. Whiffen from the Presbytery of Niagara.

Pastoral relation dissolved:

May 1, 1909, between Rev. Selden L. Haynes and the Church at Watkins.

Minister dismissed:

May 1, 1909, Rev. Selden L. Haynes to the Presbytery of Lackawanna.

Names dropped from the roll:

Rev. William Francis, Rev. William Langdon.

Church dissolved:

April 20, 1909, the Church at Newfield.

Death:

April 16, 1909, Rev. Christian W. Winnie, aged 71.
September 14, 1909, Rev. Frederick A. Alden was elected Stated Clerk and Treasurer in place of Rev. James A. Miller, Ph.D., resigned.

IX. **The Presbytery of Chile** consists of seventeen ministers, fifteen churches and has under its care thirty licentiates and local evangelists and two candidates.

X. **The Presbytery of Columbia** consists of seventeen ministers, nineteen churches and has under its care one licentiate.

Minister received:

September 21, 1909, Rev. Robert Bramfitt from the Presbytery of West Jersey.

Candidate licensed:

April 28, 1909, Courtland Van Deusen.

Pastoral relations dissolved:

March 8, 1909, between Rev. Henry M. Dodd and the Church at Ashland;
April 28, between Rev. Ernest G. Wood and the Church at Hillsdale;
May 18, between Rev. J. McCahan White and the Church at Spencertown.

Installation:

September 29, 1909, Rev. Robert Bramfitt over the Church at Cairo.

Ministers dismissed:

April 27, 1909, Rev. Henry M. Dodd to the Presbytery of Utica;
September 21, Rev. Charles E. Hoyt to the Presbytery of Jersey City.

XI. **The Presbytery of Eastern Persia** consists of twelve ministers and four churches.

XII. **The Presbytery of Genesee** consists of twenty-five ministers and nineteen churches, and has under its care one licentiate.

Ministers received:

January 28, 1909, Rev. Samuel Riddagh from the Presbytery of Champlain; Rev. George E. Noetling, from the Presbytery of Shenango; Rev. William M. Gardner from the Presbytery of Alton, and Rev. Willis P. Hume from the Presbytery of Cayuga;
April 13, Rev. Samuel D. Angel from the Presbytery of St. Lawrence.

Licentiate received:

September 28, 1909, Joseph Sunter from the Wesleyan Methodist Conference of Glasgow, Scotland.

Installations:

January 28, 1909, Rev. George C. Noetling over the Church at Bergen;
February 4, Rev. Willis P. Hume over the Church at North Bergen;
February 9, Rev. Samuel Riddagh over the Church at East Pembroke;
February 19, Rev. William M. Gardner over the Church at Batavia;
May 6, Rev. Samuel D. Angel over the Church at Oakfield.

Minister dismissed:

October 26, 1908, Rev. Elliot Field to the Presbytery of Philadelphia North.

XIII. **The Presbytery of Geneva** consists of twenty-six ministers, twenty churches and has under its care two candidates.

Ministers received:

April 21, 1909, Rev. Donald H. McKenzie from the Presbytery of Syracuse;

September 28, Rev. George P. Beard from the Presbytery of Nassau.

Candidate taken under care of Presbytery:

April 21, 1909, Edwin Floyd Rippey.

Installation:

April 29, 1909, Rev. Donald H. McKenzie over the Church at Shortsville.

Licentiate transferred:

April 21, 1909, George A. Sutton to the Presbytery of Wellsborough.

XIV. **The Presbytery of Hudson** consists of forty-seven ministers and forty-six churches.

Ministers received:

January 11, 1909, Rev. Alvin R. Pennell from the Presbytery of Westchester;

May 10, Rev. Robert O. Kirkwood from the Presbytery of Cincinnati;

September 21, Rev. George A. McAllister from the Presbytery of Freeport;

October 5, Rev. Joseph MacInnes from the Presbytery of Brooklyn.

Candidate taken under the care of Presbytery:

September 21, 1909, Raymond C. White.

Pastoral relations dissolved:

July 11, 1909, between Rev. Robert H. Craig, LL.D., and the Church of Amity; between Rev. Henry Natsch and the Church at Liberty.

Candidate licensed:

September 21, 1909, Raymond C. White.

Ordination:

October 5, 1909, Raymond C. White.

Installations:

June 15, 1909, Rev. Robert O. Kirkwood over the First Church Middletown;

October 5, Rev. Raymond C. White over the Church at Westtown.

Minister dismissed:

Rev. Frank E. Taylor to the Presbytery of Holsten.

XV. **The Presbytery of Long Island** consists of thirty-two ministers, twenty-three churches, and has under its care one licentiate and three candidates.

Ministers received:

April 7, 1909, Rev. Augustus C. Kellogg, letter from this Presbytery returned; Rev. Irving P. Emerick, from the Presbytery of Newton, and Rev. Arthur M. Elliott from the Presbytery of Pittsburg;

July 1, Rev. George J. Russell, from the Presbytery of Pittsburg;
September 28, Rev. Norris W. Harkness from the Presbytery of New Brunswick, and Rev. Albert N. Millison from the Presbytery of Chester.

Pastoral relations dissolved:
December 14, 1908, Rev. Richard S. Campbell, D.D., and the Church at Southampton;
December 31, Rev. Harry S. Dunning and the Church at Port Jefferson.

Installations:
July 19, 1909, Rev. George J. Russell over the Southampton Church;
September 28, Rev. Arthur M. Elliot over the Port Jefferson Church.

Minister dismissed:
December 31, 1908, Rev. Harry S. Dunning, to the Presbytery of New York.

Licentiates transferred:
September 29, 1908, Marcus Scott Fulton and Robert J. Power to the Presbytery of St. John, N. B.

Death:
April 6, 1909, Rev. Jas. B. Finch, D.D., at Amagansett, N. Y., aged 77.

Honorably retired:
July 1, 1909, Rev. Henry Ludlow Teller.

XVI. **The Presbytery of Lyons** consists of twenty ministers and eighteen churches.

Ministers received:
April 14, 1909, Rev. C. C. Baker from the Presbytery of Fort Dodge;
May 7, Rev. Edwin P. Robinson from the Presbytery of Rochester;
September 22, Rev. John C. Langford from the Presbytery of Utica.

Pastoral relation dissolved:
June 7, 1909, between Rev. Oscar E. Beckes and the Church at Rose.

Ministers dismissed:
October 26, 1908, Rev. Charles T Shaw to the Presbytery of Buffalo;
April 14, 1909, Rev. L. M. Lawrence to the Presbytery of St. Lawrence;
June 7, Rev. Oscar E. Beckes to the Presbytery of Syracuse.

XVII. **The Presbytery of Nassau** consists of twenty-seven ministers, twenty-nine churches, and has under its care one licentiate and one candidate.

Ministers received:
December 7, 1908, Rev. Daniel W. Overton, D.D., from Brooklyn Presbytery, and Rev. Sherman Harrison Marcy, from the Baptist Association of Long Island;
February 1, 1909, Rev. Irving S. Chenoweth from the Christian Church of Missouri.

Installations:
December 7, 1908, Rev. Daniel W. Overton, over the Islip Church;
February 15, 1909, Rev. Irving S. Chenoweth, over the Brentwood Church.

Ministers dismissed:

April 13, 1909, Rev. Samuel T. Carter, D.D., to the Northern New Jersey Congregational Council, and Rev. Philip A. Schwarz to the Presbytery of Boston;

October 5, Rev. Benjamin F. Parliman to the Westchester Presbytery; Rev. George P. Beard to the Presbytery of Geneva, and Rev. Sherman H. Marcy to the Presbytery of Newark.

Church organized:

June 29, 1909, Rockville Centre.

XVIII. **The Presbytery of New York** consists of one hundred and eighty-two ministers, fifty-six churches, one licentiate, two local evangelists and twenty-six candidates.

Ministers received:

January 11, 1909, Rev. Harry S. Dunning from the Presbytery of Long Island and Rev. Benjamin O. Satterwhite from the Presbytery of Brooklyn;

April 12, Rev. James A. Patterson, D.D., from the Presbytery of Columbus; Rev. Judson Swift, D.D., from the Presbytery of Brooklyn; Rev. James W. Doughty from the Presbytery of New Brunswick; Rev. Harold S. Davidson, Ph.D., from the Presbytery of Halifax;

June 14, Rev. Frederick D. Niedermeyer from the Presbytery of Cairo;

October 4. Rev. Ladislaus Harsanyi from the New York Classis of the German Synod of the East, and Rev. Edward M. Deems, D.D., from the Presbytery of Steuben.

Candidates taken under care of Presbytery:

January 4, 1909, Benedetto Romano; Benedetto C. Papa; Pio Armati; Horace Ross Baker;

April 12, Walter A. Hendricks, transferred from the Presbytery of Philadelphia, John Jacob Coss, Ashman Clark Sally, Samuel Glover Dunseath;

June 14, Thomas F. Carter; Melville B. Gurley;

October 4, Thomas Barbieri, Adolph A. Schwarz, Francis E. Jacobelli, William R. Houston, Theodore P. Baretti.

Candidates licensed:

January 11, 1909, Harvey G. Furbay;

April 12, Luigi Moxedano; also J. Henry Halloway and William S. Holder for one year as local evangelists;

June 14, Archibald Black; George A. Fitch; John E. Steen.

Pastoral relations dissolved:

November 9, 1909, between the Rev. Edward Perry and the Williamsbridge Church;

June 14, between the Rev. James H. Speer and the First Union Church;

June 27, between the Rev. Robert MacKenzie, D.D., and the Rutgers Riverside Church;

October 4, between the Rev. J. Ross Stevenson, D.D., and the Fifth Avenue Church.

Ordinations:

January 11, 1909, Francesco Pirazzini as an evangelist;
April 19, Harvey G. Furbay, Ph.D., as an evangelist;
June 16, Luigi Moxedano as an evangelist;
July 7, George A. Fitch as an evangelist;
October 14, Archibald A. Black as pastor of Bedford Park Church.

Installations:

November 19, 1908, Rev. Allen McCurdy over the Morningside Church;
October 14, Rev. Harvey G. Furbay, Ph.D., over the First Union Church; and Rev. Archibald A. Black over the Bedford Park Church.

Ministers dismissed:

November 9, 1908, Rev. J. Hardin Smith to the Presbytery of Chattanooga;
January 11, 1909, Rev. John E. Triplett to the Presbytery of West Jersey;
January 27, Rev. John H. Kerr, D.D., to the Presbytery of Brooklyn;
April 12, Rev. Isaac H. Polhemus to the Presbytery of Otsego;
June 14, Edmund D. Lucas to the Presbytery of Lahore, India;
September 8, James H. Speer to the Presbytery of Carthage;
October 4, Rev. J. Ross Stevenson, D.D., to the Presbytery of Baltimore;
October 9, Rev. Luigi Moxedano to the Presbytery of Kansas City.

Licentiate transferred:

June 2, 1909, John R. Voris to the Suffolk Congregational Association of Long Island.

Ministers deceased:

February 28, 1909, Rev. John Seymour Whitman at New York City, aged 76;
April 11, Rev. John Collins Bliss, D.D., at New York City, aged 71;
Rev. Sereno E. Bishop in the Sandwich Islands, aged 83;
September 28, Rev. D. Asa Blackburn, D.D., at New York City, aged 44;
September 30, Rev. George E. Post, M.D., at Beirut, Syria, aged 71.

Church organized:

November 20, 1908, West 23d Street Presbyterian Church.

XIX. **The Presbytery of Niagara** consists of twenty-nine ministers and twenty-three churches, and has under its care one licentiate and two candidates.

Ministers received:

October 31, 1908, Rev. James S. Root, from the Presbytery of Sedalia;
December 29, Rev. Corliss B. Gardner, D.D., from the Presbytery of Buffalo;

January 19, 1909, Rev. Albert Evans, D.D., from the Presbytery of Washington City;
March 6, Rev. E. Trevor Cooke, from the Presbytery of Erie;
April 19, Rev. William Excell, from the Presbytery of Rochester;
April 21, Rev. N. Foster Browne, H.R., from the Presbytery of Albany;
June 29, Rev. Peter Albert Macdonald, from the Presbytery of Buffalo; Rev. George C. Frost from the Presbytery of Rochester; Rev. James B. Umberger from the Presbytery of Lackawanna.
September 28, Rev. Rudolph C. Stoll from the Presbytery of Buffalo;
October 4, Rev. Benjamin M. Swan from the Presbytery of Cleveland.

Licentiate received:
October 4, 1909, Reuben L. Gress from the Presbytery of Buffalo.

Candidate taken under care of Presbytery:
September 28, 1909, John C. Bromley of the Church at Wright's Corners.

Pastoral relations dissolved:
December 29, 1908, between Rev. Duncan Cameron and the North Church, North Tonawanda, effective January 31, 1909;
January 19, 1909, between Rev. Horace T. Chadsey and the Church at Mapletown, to take effect January 31, 1909.

Installations:
January 26, 1909, Rev. Albert Evans, D.D., over the First Church, Lockport;
February 2, Rev. Horace T. Chadsey, over the Third Church, North Tonawanda;
March 16, Rev. E. Trevor Cooke, over the Second Church, Lockport;
June 29, Rev. Peter Albert Macdonald, over the North Church, North Tonawanda;
July 13, Rev. George C. Frost, over the Church at Holley;
July 27, Rev. James B. Umberger, over the Church at Mapleton.

Ministers dismissed:
February 15, 1909, Rev. Duncan Cameron, to the Presbytery of Pittsburg;
April 19, Rev. George W. Newman, to the Presbytery of Albany.

Candidate transferred:
December 29, 1908, Edmund W. Twichell, to the Presbytery of Cayuga.

Miscellaneous:
September 27, 1909, Rev. Henry F. Ellinwood resigned the office of Permanent Clerk;
September 28, Rev. George C. Frost was elected Permanent Clerk, to fill the vacancy.

XX. **The Presbytery of North Laos** consists of twenty-two ministers, eighteen churches and has under its care one licentiate.

XXI. **The Presbytery of North River** consists of forty-four ministers, thirty churches and has under its care two candidates.

Ministers received:

January 11, 1909, Rev. Hugh K. Fulton, from the Presbytery of Monmouth, and Rev. William A. Danerty from the Presbytery of Philadelphia;

April 19, Rev. Frederick J. Stanley, D.D., from the Presbytery of New York;

June 28, Rev. C. H. Schwenke from the Presbytery of New Castle;

October 11, Rev. Albert Stewart from the Presbytery of Parkersburgh.

Candidates licensed:

April 20, 1909, John Trou;

June 28, William H. Wilcox.

Pastoral relations dissolved:

September 13, 1909, between Rev. Daniel G. Lawson and the New Hamburgh Church.

Ordinations:

June 28, 1909, John Trou as an evangelist;

July 14, William H. Wilcox.

Installations:

October 19, 1908, Rev. Raymond H. Stearns over the Church at Pleasant Valley;

January 26, 1909, Rev. John W. Jordan over the Church at South Amenia;

June 27, Rev. Hugh K. Fulton over the Church at Canterbury;

May 13, Rev. William Danerty over the Church at Hughsonville;

July 14, Rev. William H. Wilcox over the Church at Freedom Plains;

October 18, Rev. C. H. Schwenke over the Church at Matteawan.

Ministers dismissed:

April 20, 1909, Rev. Frank W. Townsend to the Presbytery of Utica;

June 28, Rev. John Trou to the Presbytery of Rochester;

September 13, Rev. Daniel G. Lawson to the Presbytery of Westchester.

Deaths:

July 23, 1909, Rev. William B. Darrach, at Newburgh, N. Y., aged 73 years;

October 6, Rev. Arthur Potts, at Lagrangeville, N. Y., aged 77 years.

Miscellaneous:

Malden Church dissolved.

XXII. **The Presbytery of Otsego** consists of twenty-nine ministers, thirty churches, and has under its care one candidate.

Ministers received:

December 29, 1908, Rev. Harry T. Chisholm from the Presbytery of Erie;

April 27, 1909, Rev. Isaac H. Polhemus from the Presbytery of New York; Rev. Frank Willcock from the Presbytery of Boston; Rev. John R. Fraser from the Presbytery of St. Lawrence, and Rev. Wellington P. Francisco from the Reformed Classis of Kingston;

September 28, Rev. Alonzo Shafer from the New York Eastern Christian Conference.

Pastoral relation dissolved:

December 2, 1908, between Rev. Otto R. W. Klose and the Church at Hamden.

Installations:

December 29, 1908, Rev. Harry T. Chisholm over the First Church, Delhi;

June 9, 1909, Rev. Wellington P. Francisco over the Church at Richfield Springs;

June 17, Rev. Isaac H. Polhemus over the Church at Unadilla.

Ministers dismissed:

December 2, 1908, Rev. Otto R. W. Klose to the Presbytery of Newton; and Rev. Eugene Ballis to the Presbytery of Buffalo;

April 28, 1909, Rev. David F. Biggar to the Presbytery of Utica;

September 28, Rev. Henry U. Swinnerton, Ph.D., to the Presbytery of Geneva.

XXIII. **The Presbytery of Porto Rico** consists of twelve ministers, twenty-seven churches, nineteen lay helpers and thirty-eight candidates for the ministry.

Minister received:

April 13, 1909, Rev. John Wythe Lewis from the Presbytery of Newark.

Candidates taken under care of Presbytery:

September 15, 1909, Pedro Casablanca, Juan Valdejuy and Luis Silva.

Candidate licensed:

April 13, 1909, W. Frank Gloeckner.

Ministers dismissed:

April 13, 1909, Rev. Leland B. Tracy to the Presbytery of Brooklyn;

September 14, Rev. John W. Lewis to the Presbytery of Westminster.

Church enrolled:

April 1, 1909, Maricas.

XXIV. **The Presbytery of Rochester** consists of sixty-seven ministers, fifty churches, and has under its care two candidates.

Ministers received:

October 12, 1908, Rev. Robert J. Drysdale from the Toronto District Association of Congregational Churches, Canada; Rev. Seymour C. Ferris from the Presbytery of Geneva;

April 13 1909, Rev. Theodore M. Carlisle from the Presbytery of Syracuse; Rev. W. Francis Berger from the Presbytery of Philadelphia;

June 28, Rev. John H. LaGrange from the Presbytery of Duluth;
September 28, Rev. John Trou from the Presbytery of North River, Rev. Alfred J. Hutton, D.D., from the Presbytery of Steuben, Rev. Huston Taylor from the Presbytery of Carthage, Rev. French W. Fisher from the Presbytery of Washington City.

Candidate taken under care of Presbytery:
April 13, 1909, Oscar F. Albert.

Pastoral relations dissolved:
January 25, 1909, between Rev. George C. Frost and Calvary Church, Rochester;
June 28, between Rev. George D. Miller, D.D., and the First Church, Rochester;
September 28, between Rev. Cary E. Gregory and the Church of Dansville, between Rev. Angus J. MacMillan and the Church of Lima.

Ordination:
July 8, 1909, Herbert Booth Smith.

Installations:
April 27, 1909, Rev. Robert C. Hallock, D.D., over the Church of Wheatland;
April 28, Rev. Theodore M. Carlisle over the Church of Geneseo Village;
May 9, Rev. Frank W. Moore over the Church of Brockport;
July 8, Rev. Herbert Booth Smith over North Church, Rochester;
October 7, Rev. Huston Taylor over Mt. Hor Church, Rochester.

Ministers dismissed:
April 13, 1909, Rev. William Excell to the Presbytery of Niagara; Rev. Walter E. Price to the Presbytery of Redstone, Rev. Robert Wells Veach to the Presbytery of New York;
April 27, Rev. Edwin P. Robinson to the Presbytery of Lyons;
June 14, Rev. George C. Frost to the Presbytery of Niagara;
September 28, Rev. Francis W. Berger to the Presbytery of Steuben.

Churches enrolled:
September 28, 1909, the Church of the Evangel, Rochester (Italian), First Presbyterian Church of South Lima.

XXV. **The Presbytery of St. Lawrence** consists of thirty-four ministers, forty-one churches, and has under its care five candidates for the ministry.

Ministers received:
March 11, 1909, Rev. Lindsay S. B. Hadley from the Presbytery of Geneva;
April 13, 1909, Rev. Louis Morgan Lawrence from the Presbytery of Lyons, Rev. Edwin Dodge Hardin from the Presbytery of Steuben;
September 28, Rev. C. Edward Fay from the Presbytery of Utica, Rev. Alexander D. Bateman, Ph.D., from the Presbytery of Lehigh.

Candidates taken under the care of Presbytery:
September 28, 1909, William C. Watson, Albert H. Reynolds.

Candidates licensed:
April 13, 1909, Nicola Conte relicensed for one year, Frank Nathan licensed for one year.

Pastoral relations dissolved:
January 4, 1909, between Rev. John R. Fraser and the Church at Evans Mills;
February 15, between Rev. Samuel D. Angel and the Church at Oxbow.

Installations:
March 11, 1909, Rev. Lindsay S. B. Hadley over the Church at Sackets Harbor;
April 14, Rev. Almon T. Fuller over the Church at Brownville;
June 18, Rev. Louis M. Lawrence over the Church at Dexter.

Ministers dismissed:
January 4, 1909, Rev. John R. Fraser to the Presbytery of Otsego;
February 15, Rev. Samuel D. Angel to the Presbytery of Genesee;
Septemer 28, Rev. Hugh Craig to the Presbytery of Lanark and Renfrew of the Presbyterian Church in Canada.

Church dissolved:
June 28, 1909, the Church at Plessis.

XXVI. **The Presbytery of Siam** consists of eleven ministers, nine churches and has under its care two licentiates and ten candidates.

XXVII. **The Presbytery of Steuben** consists of twenty-nine ministers, twenty-six churches and has under its care five candidates.

Ministers received:
January 11, 1909, Rev. Donald M. Mathesen from the Presbytery of Boston;
April 20, Rev. Henry G. Margetts from the Presbytery of Champlain, Rev. Joel C. Glover from the Presbytery of Zanesville, Rev. George Lamb from the Presbytery of Great Falls;
September 21, Rev. William F. Colclough from the Presbytery of Wellsborough;
October 7, Rev. William F. Berger from the Presbytery of Rochester.

Pastoral relations dissolved:
January 11, 1909, between Rev. B. Van Vleet Putnam and the Church of Canisteo;
April 21, between Rev. Howard L. Guss and the Church of Hammondsport;
June 8, between Rev. Edward M. Deems, D.D., and the First Church, Hornell.

Installations:
January 11, 1909, Rev. Donald M. Matheson over the Westminster Church, Hornell;

April 27, Rev. Joel C. Glover over the Church at Canisteo;
October 7, Rev. William F. Colclough over the Church at Hammondsport.

Ministers dismissed:
January 11, 1909, Rev. B. Van Vleet Putnam to the Presbytery of Syracuse;
April 21, Rev. Howard L. Guss to the Presbytery of Philadelphia;
June 8, Rev. Edward M. Deems, D.D., to the Presbytery of New York and Rev. John E. Fray to the Presbytery of Morris and Orange;
September 21, Rev. Alfred J. Hutton, D.D., to the Presbytery of Rochester.

Death:
September 8, 1909, Rev. James F. Knowles, aged 72 years.

XXVIII. **The Presbytery of Syracuse** consists of forty-one ministers, forty-two churches, one licentiate and has under its care four candidates.

Ministers received:
November 2, 1908, Rev. J. Van Kirk Wells from the Presbytery of Buffalo, Rev. Foster L. Crissey and Rev. John N. Steele from the Presbytery of St. Lawrence;
December 14, Rev. George Lusty from the Congregational Association of Long Island;
February 15, 1909, Rev. B. Van Vleet Putnam from the Presbytery of Steuben;
April 13, Rev. John Thorpe from the Congregational Association of Los Angeles and Rev. J. Paul Shelley from the Presbytery of Wellsboro;
June 24, Rev. Oscar E. Beckes from the Presbytery of Lyons.

Candidate taken under care of Presbytery:
April 13, 1909, Nelson Warner.

Candidate licensed:
April 13, 1909, David R. Jones.

Pastoral relations dissolved:
December 14, 1908, between Rev. John MacLaren Richardson and the East Genesee Presbyterian Church of Syracuse;
February 15, 1909, between the Rev. Theodore M. Carlisle and the Presbyterian Church of Canastota;
April 13, between the Rev. Donald H. McKenzie and the Trinity Presbyterian Church of Manlius;
June 7, between the Rev. Francis H. Laird and the Presbyterian Church of Fayetteville, N. Y.

Installations:
November 2, 1908, Rev. J. Van Kirk Wells over the Church at Liverpool;
January 12, 1909, Rev. George Lusty over the Church at Constantia;

April 20, Rev. John Thorpe over the Church at Parish and Hastings;
May 6, Rev. J. Paul Shelley over the Church at Canastota;
June 24, Rev. Claude Porter Terry over the East Genesee Presbyterian Church, Syracuse;
July 8, Rev. Oscar E. Beckes over the Trinity Presbyterian Church of Manlius.

Ministers dismissed:
December 14, 1908, Rev. John MacLaren Richardson to the Presbytery of Westchester;
February 15, 1909, Rev. Theodore M. Carlisle to the Presbytery of Rochester;
April 13, Rev. Donald H. McKenzie to the Presbytery of Geneva;
June 7, Rev. Francis H. Laird to the Presbytery of Carlisle.

Licentiate transferred:
September 20, 1909, Evan M. Jones to the Presbytery of Chemung.

Death:
January 21, 1909, Rev. Allan D. Draper.

XXIX. **The Presbytery of Troy** consists of thirty-nine ministers, forty churches and has under its care two candidates.

Ministers received:
February 11, 1909, Rev. John R. Ellis from the Hudson River Baptist Association;
April 20, Rev. David C. Davies from the Presbytery of Albany.

Pastoral relations dissolved:
February 1, 1909, between Rev. Albert C. Sewall and the Second Street Church, Troy;
April 19, between Rev. Charles W. Blake and the Church at Caldwell.

Installations:
May 3, 1909, Rev. David C. Davies over the Church at Mechanicville;
May 4, Rev. John R. Ellis over the Church at Fort Edward.

Ministers dismissed:
September 20, 1909, Rev. Albert C. Reed to the Presbytery of Cayuga, Rev. Allan McD. Paterson to the Presbytery of Boston and Rev. Charles W. Blake to the Presbytery of Wichita.

Death:
February 22, 1909, Rev. William Irvin, D.D.

XXX. **The Presbytery of Utica** consists of fifty-five ministers, forty-four churches, four licentiates, and has under its care four candidates.

Ministers received:
March 16, 1909, Rev. J. Howard Hobbs, from the Presbytery of Brooklyn; May 11, Rev. Frank W. Townsend, from the Presbytery of North River;

May 26, Rev. Henry M. Dodd, from the Presbytery of Columbia and the Rev. Almon C. Dodge, from the Oneida, Delaware and Chenango Association of Congregational Churches;

September 28, Rev. David I. Biggar from the Presbytery of Otsego.

Candidates taken under care of Presbytery:

October 5, 1908, Ralph B. Colson;

April 13, 1909, Cady H. Allen;

September 28, Harry L. Foster.

Candidates licensed:

April 13, 1909, Robert M. McLean;

September 28, Cady H Allen, John W. Cribbs, Leslie K. Richardson.

Pastoral relations dissolved:

January 13, 1909, between Rev. J. Cadog Hughes and the Church at Augusta;

September 1, between Rev. John M. Williams and the Church at Vernon Center;

October 5, between the Rev. Charles S. Richardson, D.D., and the Church at Little Falls.

Ordinations:

May 26, 1909, Charles T. Roosa;

June 30, Henry C. Nation.

Installations:

March 16, 1909, Rev. J. Howard Hobbs over the Westminster Church, Utica;

May 26, Rev. Almon C. Dodge over the Church at Augusta;

June 30, Rev. Henry C. Nation over the "Waterbury Memorial" Church, Oriskany.

Ministers dismissed:

January 13, 1909, Rev. J. Cadog Hughes to the Presbytery of Binghamton;

June 30, Rev. Charles T. Roosa to the Presbytery of Portland;

September 6, Rev. C. Edward Fay to the Presbytery of St. Lawrence;

September 28, Rev. John C. Langford to the Presbytery of Lyons.

Minister deceased:

May 8, 1909, Rev. Elizur N. Manley, at Camden, N. Y., aged 82 years.

XXXI. **The Presbytery of Westchester** consists of seventy-nine ministers and forty-two churches, and has under its care one local evangelist, one licentiate and three candidates.

Ministers received:

January 19, 1909, the Rev. Frank Duncan Smith from the Presbytery of Boston, the Rev. John McLaren Richardson from the Presbytery of Syracuse, and the Rev. Albert F. Pierce, D.D., from the Norfolk Association of Congregational Ministers;

April 20, the Rev. Louis A. Lindemuth from the Presbytery of Grafton;
June 14, the Rev. Henry H. Barstow from the Presbytery of Rochester;
October 12, the Rev. William S. Voorhies, D.D., from the Presbytery of New Brunswick, the Rev. E. Munro Dill, Ph.D., from the Presbytery of Springfield, the Rev. Daniel G. Lawson from the Presbytery of North River, and the Rev. George N. McDonald from the Presbytery of Florida.

Candidates taken under the care of Presbytery:

April 20, 1909, Clinton Jennings Greene from the Presbytery of Newton and E. Graham Wilson from the Presbytery of Philadelphia.

Pastoral relations dissolved:

January 19, 1909, the Rev. Edward L. Essick and the Bryn Mawr Park Church;
April 1, the Rev. Ford C. Ottman, D.D., and the Stamford First Church;
May 1, the Rev. Adrian V. S. Wallace and the Thompsonville Church, and the Rev. William Thaw Bartlett and the Katonah Church;
June 30, the Rev. Joseph Taylor Britan and the South Yonkers Church;
October 12, the Rev. Joseph H. Robinson and the White Plains Church.

Installations:

October 23, 1908, the Rev. Arthur William Thomas over the South Salem Church;
January 28, 1909, the Rev. John McLaren Richardson over the Bridgeport First Church;
February 3, the Rev. Frank Duncan Smith over the Holyoke First Church.

Ministers dismissed:

January 19, 1909, the Rev. H. Arthur Kernen to the Hartford Central Association of Congregational Ministers;
April 19, the Rev. Charles Hodge Corbett to the Presbytery of Peking, China;
May 31, the Rev. Adrian V. S. Wallace to the Presbytery of Champlain;
June 14, the Rev. Joseph Taylor Britan to the Presbytery of Columbus.

Minister deceased:

May 30, 1909, Rev. Talmon Cornelius Perry at Orange, Cal., aged 83 years.

SUMMARY.

Ministers	1301	Licentiates and Local Evangelists	76
Churches	964	Candidates	153

II. ELMIRA COLLEGE.

Board of Examiners.

Term ending in 1910: Rev. E. Lew Williams, D.D., Rev. Samuel W. Pratt, D.D., Rev. John W. Ross.

Term ending in 1911: Rev. Peter R. Ross, D.D., Rev. John Chester Ball, D.D., Rev. Henry A. Porter.

Term ending in 1912: Rev. Charles A. Richmond, D.D., Rev. J. Wilford Jacks, D.D., Ezra J. Peck, LL.D.

III. WOMEN'S COMMITTEE ON HOME MISSIONS.

Presbytery of Albany—Mrs. Lucy C. Lester, Mrs. William N. Strong, Mrs. Isaac V. W. Grant, Mrs. William J. Milne, Mrs. A. R. Olney, Mrs. Henry T. McEwen, Miss Mary Green, Mrs. E. C. Lawrence, Miss Augusta H. Lockwood.

Binghamton—Mrs. Howard Elmer, Miss Editha Stephens, Mrs. J. J. Lawrence, Mrs. Murray Colville, Mrs. H. A. Clark,

Boston—Mrs. J. J. Dunlop, Mrs. Kenneth McKay, Mrs. Eben M. McPherson.

Brooklyn—Mrs. William M. Grier, Mrs. James M. Ham, Mrs. L. B. Warner.

Buffalo—Miss Kate E. Putnam, Mrs. John C. Bryant, Mrs. Fred K. Eaton, Mrs. Alfred Haines, Mrs. Louis M. Kimball, Mrs. William H. Walker, Mrs. Sidney McDougall, Mrs. Charles H. Seymour, Mrs. Harold P. Hayes.

Cayuga—Mrs. Ezra A. Huntington, Mrs. James Seymour, Mrs. R. B. Welch, Mrs. Henry G. Wise, Mrs. J. S. Manro, Mrs. A. M. Dulles.

Champlain—Mrs. Charles S. Judd, Mrs. Charles L. Knapp, Mrs. John A. McIntosh, Mrs. M. P. Myers, Miss Ellen R. Nye.

Chemung—Mrs. Courtland F. Carrier, Mrs. R. H. Evans, Mrs. George J. Magee, Mrs. William Pellett, Mrs. George W. Warren, Miss M. E. Norton, Mrs. James R. Robinson.

Columbia—Mrs. S. F. Henderson, Mrs. Truman Johnson, Mrs. George C. Yeisley.

Genesee—Mrs. O. L. C. Arnold, Mrs. Butler Ward, Mrs. W. E. Prentice.

Geneva—Mrs. Anna Herendeen, Mrs. Thompson C. Maxwell, Mrs. Benjamin F. Pritchard, Mrs. Charles Lester.

Hudson—Mrs. George H. Bonsall, Mrs. Mary S. Marsh, Mrs. Francis S. Haines, Mrs. Alexander Thompson.

Long Island—Miss Sarah J. Adams, Miss Mary H. Howell, Mrs. Epher Whitaker, Mrs. Emily C. Hedges.

Lyons—Mrs. H. Eaton, Mrs. S. S. Peirson, Mrs. Phebe A. Vary.

Nassau—Mrs. John H. Prall, Mrs. Theo. W. Smith, Miss Amelia Blydenburgh.

New York—Mrs. Silas B. Brownell, Miss S. F. Lincoln, Mrs. John C. Martin, Mrs. John Sinclair, Mrs. C. L. Thompson, Mrs. Kiliaen Van Rensselaer, Mrs. James Yereance, Mrs. James M. Gifford.

Niagara—Mrs. Daniel Clark, Mrs. Ruth A. Frost, Mrs. Claudius L. Hoag, Mrs. Robert Norton.

North River—Mrs. Morgan Carpenter, Mrs. LeRoy C. Cooley, Mrs. Brinkerhoff.

Otsego—Mrs. Leonard F. Richards, Mrs. A. B. Tobey, Mrs. S. S. Conger, Mrs. F. H. Watkins.

Rochester—Mrs. J. P. Adams, Mrs. Edward Bristol, Mrs. Julia M. Davis, Mrs. W. B. Sylvester, Mrs. E. A. Webster, Miss A. C. Barton, Mrs. E. D. Chapin, Mrs. Bertram L. Search, Mrs. H. H. Gilt.

St. Lawrence—Mrs. H. L. Smith, Mrs. J. P. Bonney, Mrs. D. A. Ferguson.

Steuben—Mrs. G. W. Nichols, Mrs. Stanley C. Swift, Mrs. Russell M. Tuttle, Mrs. Francis A. Williams.

Syracuse—Mrs. Irving G. Vann, Mrs. Donald Dey, Miss Alice M. Gardner, Mrs. Francis Hendricks, Mrs. Orson L. White, Mrs James O. Bennett, Mrs. Fred C. Eddy.

Troy—Mrs. William V. Baker, Mrs. Norman Cole, Mrs. Edward N. Dauchy, Miss Lucy H. Sherman, Mrs. Robert B. Stiles, Mrs. C. L. Wells, Mrs. William E. Marden, Miss Mary A. Philip, Mrs. Lewis W. Raymond.

Utica—Mrs. Anna L. Greenman, Mrs. L. T. Sherrill, Mrs. H. H. Allen, Miss Isabel M. Terrett.

Westchester—Mrs. A. F. Avery, Mrs. James Gibson, Mrs. Thornton M. Niven, Mrs. George Sypher.

IV. CHANGES IN PRESBYTERIES.

Brooklyn: Rev. T. Calvin McClelland, D.D., Stated Clerk.

Chemung: Rev. Frederick A. Alden, Stated Clerk and Treasurer.

Niagara: Rev. George C. Frost, Permanent Clerk.

V. TRUSTEES OF SYNOD.

President, Rev. John F. Carson, D.D.
Secretary, John T. D. Blackburn.
Treasurer, Edwin T. Hanford.

Terms expiring in 1910: Rev. David G. Wylie, D.D., Rev. A. Cameron MacKenzie, D.D., John J. McCook, Rush Taggart.

Terms expiring in 1911: Rev. Anthony H. Evans, D.D., Rev. Charles S. Lane, Edwin T. Hanford, Sanford R. Knapp.

Terms expiring in 1912: Rev. John F. Carson, D.D., Rev. Francis S. Haines, William Thompson, Clarence G. Seward.

Ex-officio: Rev. Willis J. Beecher, D.D., Rev. J. Wilford Jacks, D.D., Rev. Daniel A. Ferguson, D.D., John T. D. Blackburn.

By action of Synod, the Trustees are authorized and empowered to take and receive on behalf of the Synod of New York, and in its name,for religious, educational, benevolent or charitable purposes, such gifts, devises, bequests, grants of conveyances of real or personal estate, as in their judgment shall be proper, and to make such applications and provisions as in their discretion they may deem advisable, for the purpose of carrying out and performing the trusts upon which such gifts, devises, bequests, grants or conveyances may be received. .

FORM OF BEQUEST.

I give and bequeath to the Synod of New York (of the Presbyterian Church in the United States of America) incorporated under the laws of the State of New York, the sum of dollars, to be held or expended by the trustees of said Synod, in conformity with the provisions of said Laws, and the By-laws of said Synod.

VI. SUCCESSION OF MODERATORS.

	Name	Presbytery.	Place.
1882.	*Henry A. Nelson, D.D., *Convener*	Geneva	Utica
1882.	*Howard Crosby, D.D	New York	Utica
1883.	James McLeod, D.D	Buffalo	New York
1884.	John McC. Holmes, D.D	Albany	Buffalo
1885.	*L. Merrill Miller, D.D	St. Lawrence	Troy
1886.	*Joseph E. Nassau, D.D	Genesee	Elmira
1887.	*Charles C. Wallace, D.D	Boston	Auburn
1888.	*T. Ralston Smith, D.D	Buffalo	Syracuse
1889.	Samuel Jessup, D.D	Utica	Poughkeepsie
1890.	Andrew V. V. Raymond, D.D	Albany	Lockport
1891.	Asa S. Fiske, D.D	Cayuga	Watertown
1892.	*Levi Parsons, D.D	Rochester	Albany
1893.	*James Gardner, D.D	Albany	Rochester
1894.	George C. Yeisley, D.D	Columbia	New York
1895.	Howard Duffield, D.D	New York	Binghamton
1896.	Ralph E. Prime, LL.D. (Elder)	Westchester	Brooklyn
1897.	*Joseph Gamble, D.D	Champlain	Utica
1898.	A. Cameron MacKenzie, D.D	Binghamton	Elmira
1899.	James H. Robinson, D.D	Otsego	Troy
1900.	David G. Wylie, D.D	New York	Geneva
1901.	William Waith, Ph.D	Buffalo	Buffalo
1902.	*William K. Hall, D.D	North River	Albany
1903.	William M. Johnson, D.D	Troy	Ithaca

1904.	Dana W. Bigelow, D.D	Utica	Middletown
1905.	Isaac Jennings, D.D	Chemung	Syracuse
1906.	Anthony H. Evans, D.D	New York	Lockport
1907.	Samuel W. Pratt, D.D	Steuben	Brooklyn
1908.	John F. Carson, D.D	Brooklyn	Kingston
1909.	Willis J. Beecher, D.D	Cayuga	Johnstown

*Deceased.

VII. STANDING RULES.

I.

The annual meetings of Synod shall begin on the third Tuesday of October at half-past seven o'clock, P.M. The officers of Synod shall be a Moderator to be chosen at the beginning of each annual meeting; a Stated Clerk, a Permanent Clerk, and a Treasurer, each of whom shall be chosen for a term of five years, and such Temporary Clerks as shall be chosen at each annual meeting. In case of vacancy in the office of Stated Clerk, Permanent Clerk or Treasurer, which shall occur by reason of resignation, death, removal from the bounds of Synod, or from membership of the Presbytery or Church in the Synod, the Moderator, or if he be inaccessible, the last elected Moderator shall appoint, ad interim, a minister or elder to the vacant office, who shall hold the same until Synod shall fill the office. In case any officer of Synod shall by sickness, absence, or otherwise, be incapacitated from performance of the duties of his office, a minister or elder shall in like manner be appointed to perform the duties of the office until the incapacity shall end or until Synod shall take action.

II.

The Moderator and the Stated and Permanent Clerks shall be a standing Committee to report, from year to year, on the place of the next meeting, which shall be designated prior to the adjournment, and a Committee of Arrangements shall be appointed, who shall provide suitable accommodations for the Synod and entertainment for its members, recommend the limits of the daily sessions, and propose arrangements for popular meetings.

The Stated Clerk of the Synod shall be a member of the Committee of Arrangements for every meeting of Synod. The first order of business, on the second day of the meeting of Synod, after the appointment of Committees and calling of the roll, shall be the hearing of and action upon reports of officers of Synod and of special Committees appointed at previous meetings of Synod.

III.

The morning sessions of the Synod shall be opened with devotional services to be continued not less than half an hour.

IV.

Each Presbytery shall, at its Stated Meeting next preceding the meeting of the Synod, and if possible, not later than two weeks before such meeting, elect the number of delegates to which it is entitled, together with an equal number of alternates as prescribed by the organic rule under which the Synod in constituted, namely:

"The Synod of New York shall be composed of equal delegations of Ministers and Ruling Elders from the several Presbyteries in the following proportion: Each Presbytery, the number of whose Ministers and Churches added together is not more than twenty, shall send one Minister and one Elder and so in like proportion for every twenty Ministers and Churches added together, or for any remaining fraction thereof, not less than one-half: Provided that no Presbytery shall be entitled to send more than ten Ministers and ten Elders."

V.

The Stated Clerk of each Presbytery, immediately after the election, shall send to the Stated Clerk of the Synod a certified list of the delegates and alternate delegates chosen by the Presbytery to represent it at the Synod. When alternate delegates appear in place of their principals, such delegates shall report in person to the Clerks of the Synod before their names shall be substituted upon the roll.

Duplicate lists of delegates and alternates shall be sent promptly by the Stated Clerks of the Presbyteries to the Chairman of the Committee of Arrangements.

VI.

The Stated and Permanent Clerks shall have the privileges of the floor and the chairmen of the committees, appointed at a previous session to report to the Synod, shall be entitled to participate in debate when their reports are under consideration.

Ministers of other Synods, and of bodies in correspondence with the General Assembly, may be elected corresponding members, and the members nominating them shall report immediately to the Stated Clerk, in writing, the names of such ministers in full, their Synodical or equivalent ecclesiastical relations and their post office addresses.

VII.

In case of the failure of the Moderator, the Annual Meeting shall be opened with a sermon by a Minister of the Synod designated by the committee of Arrangements.

VIII.

A complete roll of the Ministers and Churches of each Presbytery, and a Statistical Report and History of its Acts and Changes for the year preceding, as required by the form of Government, Chap. X, Sec. 9, shall be sent by its

Stated Clerk, to the Stated Clerk of the Synod, as soon as practicable after the Fall Stated Meeting of the Presbytery; and the statistical reports shall be printed in the Appendix to the Minutes.

IX.

The following Standing Committees shall be appointed by the Moderator at every annual meeting:

1. Bills and Overtures.
2. Judicial Business.
3. Minutes of General Assembly.
4. Finance.
5. Leave of Absence.
6. To nominate Visitors to Theological and other educational institutions.
7. To nominate Woman's Synodical Committee on Home Missions.
8. To nominate Trustees of the Synod, and Examiners of Elmira College.
9. On the Records of the several Presbyteries.
10. To collate the Reports on Presbyterial Records.
11. In every year of even number a Committee to nominate the Permanent Committees for the ensuing two years, as follows: I. Systematic Beneficence. II. Home Missions. III. Foreign Missions. IV. Education. V. Publication and Sabbath School Work. VI. Church Erection. VII. Ministerial Relief. VIII. Missions to Freedmen. IX. Aid for Colleges. X. Young People's Societies. XI. Sabbath Observance. XII. Temperance. Such permanent committees to consist each of four ministers and three ruling elders.

X.

1. At every annual meeting, one of the three classes of Trustees of Elmira College, consisting of six or seven members, as the case may be, shall be elected for a period of three years; and any vacancy which may have occurred in any class shall be filled.

2. The Reformed (Dutch), the Congregational, the Methodist Episcopal the Protestant Episcopal and the Baptist denominations shall be represented, each by one member of the Board of Trustees, to be chosen by the Synod, as required by the charter.

3. Three ministers shall likewise be chosen for a period of three years, as members of a Board of nine examiners, whose duty it shall be to visit the College and examine its method of instruction and discipline, as well as the general condition of the institution, and present a written report to the Synod.

XI.

In all cases not otherwise provided for by its own regulations, the Synod shall be governed in its proceedings by the General Rules for Judicatories appended to the Form of Government, as amended by the General Assembly.

XII.

All papers intended for the Synod or its Committees shall be delivered to the Stated Clerk, and reported by him before being referred.

XIII.

The Stated Clerk shall have authority to print in the minutes, abstracts of extended reports, excepting those portions which contain resolutions or recommendations adopted by the Synod.

XIV.

To provide for the necessary expenses of the Synod, the several Presbyteries shall furnish, annually, amounts proportioned to the number of their communicants, according to a rate per capita determined at the previous meetings of the Synod. And if no action has been taken, the rate shall be seven mills for each communicant.

These sums shall be due and payable to the Treasurer on the first of October, when the Synod's fiscal year shall terminate.

XV.

The Treasurer shall be authorized to pay the salaries and the traveling expenses of the Stated and Permanent Clerks in attending the sessions of the Synod; and all charges incurred under the standing orders or special resolutions of the Synod, upon the certificate of the Stated Clerk. His accounts and vouchers shall be presented at the annual meeting, and shall be audited by the Committee on Finance.

No appropriations shall be made from the Synodical funds without first being referred to the Committee on Finance, and reported upon by that committee. And all appropriations shall lapse if not called for before the close of the Synodical year.

XVI.

Vacancies occurring between the annual sessions of the Synod in any of its committees may be filled *ad interim* by the Moderator.

XVII.

An Executive Commission shall be appointed of which the Moderator of the Synod shall be chairman ex officio, one minister and one elder shall be appointed annually hereafter to serve for three years. The work of this Commission shall be along the lines of the Executive Commission of the General Assembly, as far as applicable to the work of our Synod.

XVIII.

The Minutes of the Synod shall be printed, under the direction of the Stated Clerk, as soon as practicable after the adjournment; and a copy shall be sent to every minister, to every elder on the roll, and to the Session of each vacant church, within the bounds, severally, of those Presbyteries whose apportionments for Synodical expenses have been paid.

VIII. NECROLOGY.

The death roll in our Synod is longer than usual this year and many of our well known, and influential ministers have listened to the Divine Call and have gone to their reward.

Among the foremost there appear the names of Rev. Theodore L. Cuyler, D.D., the Nestor of the Brooklyn pulpit, who by voice and pen won so many souls for the Master; Rev. John L. Withrow, D.D., LL.D., once Moderator of the General Assembly; Rev. Joseph Gamble, D.D., so scholarly, so courteous; Rev. John Collins Bliss, D.D., Rev. James B. Finch, D.D., Rev. William Irvin, D.D., once secretary of one of our Boards; the Rev. George E. Post, LL.D., and Rev. Sereno E. Bishop, so long employed on the foreign field; Octogenarians like Rev. Elizur N. Manley, Rev. John Moore, Rev. Talmon C. Perry. Young men eloquent as Rev. Allan D. Draper, Rev. J. Walter Sylvester, Rev. Asa D. Blackburn, Rev. John J. Hall, and several who have passed their seventieth birthday, Rev. James F. Knowles, Rev. Arthur Potts, Rev. John S. Whitman, Rev. Henry P. Hamilton, D.D., Rev. Edward P. Willard, Rev. Charles A. Lador, Rev. William B. Darrach. And finally, those men so well known, Rev. William Wylie, Rev. John Kirkpatrick and Rev. Richard G. McCarthy.

Twenty-five men taken from our ministerial force in a single year.

They have well filled their several spheres, have accomplished much for the Master, their hopes now have changed to glad fruition and they are doubtless happy in the rest which remaineth to the people of God.

IX. PERMANENT COMMITTEES.

I. Systematic Beneficence: *Ministers*—Henry A. Porter, William L. Sawtelle, David Wills, William P. Schell; *Elders*—Thomas McVickers, Charles K. Scoon, Henry A. Hompe.

II. Home Missions: *Ministers*—Charles A. Richmond, N. Woolsey Wells, Charles S. Lane, J. Milton Thompson; *Elders*—John H. MacDonald, Howard Whittemore, Mr. McWilliams.

III. Foreign Missions: *Ministers*—C. Waldo Cherry, George C. Yeisley, William R. Richards, Charles McKenzie; *Elders*—John T. D. Blackburn, Harvey S. McLeod. Edgar C. Leonard.

IV. Education: *Ministers*—R. Lew Williams, George W. Warren, William W. Weller, Theodore M. Carlisle; *Elders*—E. B. Russell, Dr. J. C. Fisher, A. P. Storrs.

V. Publication and Sunday School Work: *Ministers*—Asher B. Temple, J. Scott King, Francis S. Haines, Rufus B. Marks; *Elders*—Augustus Denniston, Edwin T. Hanford, Harold B. Woodword.

VI. Church Erection: *Ministers*—Alexander G. Russell, Frank M. Kerr, J. Howard Hobbs, Frederick G. Beebe; *Elders*—John H. Prall, Selah B. Strong, J. Carl Schmuck, M.D.

VII. Ministerial Relief: *Ministers*—Clarence W. Dunham, Robert G. McGregor, Douglas P. Birnie, Benjamin H. Everitt; *Elders*—Sanford R. Knapp, William Matthews, Charles D. Hillis.

VIII. Freedmen: *Ministers*—William P. Swartz, Charles G. Ellis, John R. Mackay, William H. Sybrandt; *Elders*—LeRoy C. Cooley, V. A. Reed, Benjamin P. Wayne.

IX. College Aid: *Ministers*—John C. Ball, Frederick W. Palmer, Allen Macy Dulles, A. Cameron MacKenzie; *Elders*—Rathbun J. Hunt, C. C. Swan, H. N. Daggett.

X. Young People's Societies: *Ministers*—Andrew M. Brodie, John W. Brainard, William F. Skinner, Frederick W. Fuess; *Elders*—Rufus L. Sisson, John S. Pettit, Thomas Rutherford.

XI. Temperance: *Ministers*—Charles P. Coit, Jay T. Badgley, Robert G. Freeman, John W. Ross; *Elders*—Lewis D. Collins, H. Osgood Holland, J. B. Scoville.

XII. Lord's Day Observance: *Ministers*—Martin D. Kneeland, Adrian V. S. Wallace, James M. Craig, Arthur N. Thompson; *Elders*—Gilbert M. Stalker, William McDonald, Miles Martin.

XIII. Evangelistic Work: *Ministers*—Rev. Rice V. Hunter and the chairmen of the Presbyterial Evangelistic Committees.

XIV. Executive Committee of Synodical Missions: *Elders*—George P. Conard, Horace B. Silliman, Albert P. Stevens, Edmund P. Platt DeWitt C. Hurd, James Alexander; *Ministers*—Henry T. McEwen, Charles G. Ellis, Vernon N. Yergin, George Fairlee, J. Wilford Jacks.

X. THE SYNOD OF NEW YORK.

	Presb's.	Ministers.	Licent's.	Loc. Evan.	Candidates.	Churches.	Elders.	Deacons.	Added on Ex.	Added on Cer.	Restored.	Dismissed.	Susp. Roll.,	Deceased.	Net Total.	Bap. Conf.,	Bap. Infant's.
SYNOD OF NEW YORK	31	1307	39	52	143	961	4651	1628	9904	6419	737	5710	5769	2603	209611	3102	5323
1. Albany		68			1	51	254	95	377	336	21	294	221	153	10,934	134	220
2. Binghamton		40				32	159	55	221	206	3	195	169	93	6322	121	60
3. Boston		61			8	40	192	56	727	337	60	280	488	100	8058	110	264
4. Brooklyn		94	2		16	49	286	231	1308	674	27	638	645	259	19,159	135	729
5. Buffalo		68	2	1	6	57	320	85	631	457	43	312	471	145	12,424	183	299
6. Cayuga		39	8		2	23	128	43	131	130	4	113	56	63	5163	56	77
7. Champlain		18	1		1	20	59	24	84	33	7	45	38	40	2106	34	51
8. Chemung		23	1			22	89	22	99	88	39	95	51	39	3066	59	45
9. Chile		17	4	26	2	15	42	28	136	36		29	53	8	867	116	61
10. Columbia		17	1			19	55	9	40	21	7	19	7	36	1816	21	38
11. Eastern Persia		12				4									204		
12. Genesee		25				18	94	23	136	64	23	85	65	38	3608	66	34
13. Geneva		25	1		2	20	128	53	245	146	12	150	136	78	5462	117	87
14. Hudson		47			3	46	186	21	265	147	9	126	120	94	6810	70	182
15. Long Island		29	1			23	112	20	93	30	5	69	125	58	3821	35	57
16. Lyons		19				18	96	12	156	63	6	56	142	37	3158	71	73
17. Nassau		30	1	1	1	28	109	30	264	143	6	97	135	48	3942	64	175
18. New York		185	4	2	25	56	401	306	1635	1265	166	1230	921	291	32,083	216	1086
19. Niagara		24			1	23	111	15	240	136	4	97	117	54	4128	81	127
20. North Laos		22	1			18	97	27	295	53	13	77	19	39	3647	142	230
21. North River		44	1		3	30	152	58	256	185	30	123	37	64	5856	94	100
22. Otsego		30			1	30	112	28	154	89	10	116	38	69	3591	101	40
23. Porto Rico		14	3	19	31	27	56	16	300	34	6	57	57	27	2614	297	68
24. Rochester		65			2	48	279	44	427	400	9	289	325	152	14,218	134	270
25. St. Lawrence		34		2	3	41	168	27	199	108	42	127	146	70	5661	68	113
26. Siam		11	2		10	9	16	4	41	6		4	5	10	628	41	23
27. Steuben		33			6	26	132	32	165	106	10	126	200	65	4855	105	66
28. Syracuse		41	2		3	42	210	80	328	238	29	210	359	100	7898	156	182
29. Troy		39			2	40	203	73	276	179	96	195	187	130	8571	79	128
30. Utica		55	3		5	44	204	17	234	192	22	226	262	128	8699	91	150
31. Westchester		78	1	1	9	42	201	94	441	517	28	230	174	115	10,242	105	288

XI. CHAIRMEN OF SPECIAL COMMITTEES.

1. Arrangements—Rev. William R. Taylor, D.D.
2. Place of Meeting in 1911—Rev. Willis J. Beecher, D.D.
3. Auburn Seminary—Rev. Albert Evans, D.D., p. 56.
4. Hamilton College—Rev. John R. MacKay, Ph.D., p. 56.
5. New York University—Rev. Charles G. Ellis, p. 56.
6. On Presbyterian Students in New England Colleges—Rev. James G. Dunlop, D.D., p. 56.

X. THE SYNOD OF NEW YORK

	Home Miss.	Foreign Miss.	Education.	Sab. Sch. Work.	Church Erection.	Relief Fund.	Freedmen.	Colleges.	Temperance.	General Assembly.	Congregation.	Miscellaneous.
232	390,441	302,256	16,477	28,076	19,492	25,245	29,505	34,861	16,161	21,844.15	2858,747	502,206
538	14,743	15,599	851	1165	611	1217	1011	1061	473	1,304.16	163,225	26,136
923	8508	6015	456	970	467	586	639	574	298	565.29	60,040	1489
539	2322	2814	260	858	244	240	674	163	274	858.11	88,831	4790
250	44,694	27,186	1184	2334	4010	1898	2419	1943	1308	1,822.00	326,638	58,067
015	24,147	20,000	1329	1649	806	1769	2887	4028	5233	1,422.98	211,448	19,523
134	4984	6267	456	561	419	648	1158	354	556	453 12	61,364	1861
941	1817	2057	82	310	78	139	223	43	214	259.20	28,612	933
332	1902	1676	182	231	91	316	228	94	208	296 60	36,109	443
070											25,104	2778
127	2177	1468	88	338	119	221	436	75	177	187.70	20,549	2454
213												
223	2641	2852	105	787	111	161	551	116	216	413.56	34,181	1548
124	6045	5434	498	598	212	536	1026	786	359	459.02	53,191	2823
592	5739	6147	325	951	383	587	889	893	176	721.61	103,043	2752
949	3414	4156	205	651	250	446	901	186	326	442.08	48,229	2185
778	2022	1818	105	339	77	141	306	95	240	345.61	31,740	448
746	3569	4001	191	720	221	336	452	309	518	445.24	68,725	1582
908	173,750	122,744	5441	5953	7267	7639	4009	19,854	486	3,627.00	592,338	240,064
394	3247	2783	120	521	148	308	438	107	281	463.96	47,571	891
573		181			83						1334	
603	6586	5532	239	1098	269	442	1520	447	944	640.91	89,415	3812
530	3542	3427	181	493	136	1146	342	123	168	352.96	36,223	733
241	97	6	1	1	5		1			193.20	2010	80
811	13,657	11,662	550	895	408	900	2739	582	788	1,659.59	156,724	38,096
556	5308	3663	238	476	211	449	710	264	368	605.66	49,624	4044
715		70									118	40
715	2657	2669	127	319	642	184	390	104	204	485.30	48,561	1963
818	11,064	8059	918	830	268	577	795	450	230	795.30	104,822	3904
869	10,608	7630	997	1613	790	1077	1546	969	283	837.43	101,233	5107
002	10,351	9104	532	893	408	599	952	440	292	858.13	88,957	11,118
903	20,850	17,206	816	2522	758	2683	2263	801	1541	1,328.43	178,738	62,542

7. On Presbyterian Students in Cornell University—Rev. George B. Stewart, D.D., p. 56.
8. On Synodical Entertainment Fund—Rev. William P. Swartz, Ph.D.
9. Rest for Railroad Employees—Rev. Samuel A. Freeman, D.D.
10. Presbyterian Brotherhood—Rev. J. Milton Thompson, D.D., p. 55.
11. Committee on Church Unity—Rev. Charles A. Richmond, D.D.

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